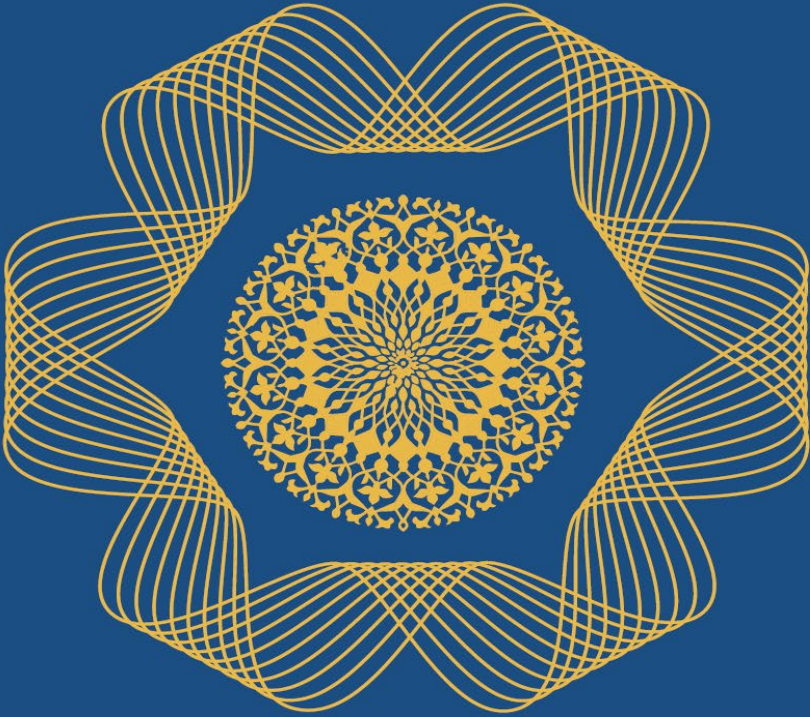


*A BRIEF LIST OF IMPORTANT SUBJECTS OF*  
***TAFSEER-E-USMANI***



***BY***

***HAZRAT MAULANA MOHAMMAD ASHFAQ AHMED (R.A)***

***Published By***

***MAKTABA ALLAMA SHABBIR AHMED USMANI (R.A)***

## **ABOUT THE WRITER**

**(Be mercy upon him)**

**Maulana Mohammad Ashfaq Ahmed, was born in 1931 in Saharanpur U.P. (India). He was a grandson of the renowned Indian scholar of Arabic language and literature Maulana Faiz-al-Hasan Saharanpuri better known as Adeeb al-Hind, a Contemporary and friend of Maulana Mohammad Qasim Nanutvi, and the teacher of Allama Shibli Numani.**

**Maulana Mohammad Ashfaq Ahmed received his early education at Saharanpur and was specially benefited by the academic discourses of Maulana Mohammad Asadullah of the Madrasah of Mazahir-e-Uloom of Saharanpur. Later he moved to Aligarh to live with his elder brother Mr. Riazudaula Siddiqi, Deputy Director of schools as his father Maulana Saeed Hasan had expired at an early age. From Intermediate (in 1945) upto Masters level he studied at Aligarh Muslim University from where he received his degrees of M.A. (Political Science) and M.Sc. (Geography). He had a special taste for English Literature, Mathematics, Persian and Political Science; and was rated by his teachers as one of the most brilliant students of his class.**

**In 1948 at the age of 18 while he was studying at Aligarh Muslim University for his B.Sc. degree, he was initiated into the Chishtiah-Sabriah Quddoosia-Imdadiah spiritual order, to which belongs overwhelming majority of the Ulama of Deoband, by Hazrat Maulana Matloobur Rahman Usmani of Deoband. He migrated to Pakistan with his Sheikh and always present in the service of Maulana Matloobur Rahman Usmani. Maulana Mohammad Ashfaq Ahmad got the caliphate and succeeded his Sheikh after his death.**

**Maulana Ashfaq Ahmed expired on 18 July 1986 and was buried in Karachi by the side of his Shaikh whose mission he had been carrying out throughout his life.**

# **ALLAMA SHABBIR AHMAD USMANI**

**(Be mercy upon him)**

**A great Theologian, a great Writer a great Orator, a great Politician, a great Saint, Allama Shabbir Ahmad Usmani was a student and Khalifa of Sheikh-ul-Hind. He was born on 7th Muharram 1304 A.H. (1885 A.D.) in U.P. (INDIA). His father, Maulana Fazlur Rahman, belonged to a well-known Usmani family of Deoband. He was Deputy Inspector of Schools and was posted at Bareilly when the great son was born. He received his education at Darul Uloom of Deoband and got first position and distinction in his final examination in 1908 (1325 A.H.). He was appointed an Ustaz (teacher) the same year in the same Darul Uloom due to his extraordinary ability. In 1910 the first Convocation of Darul Uloom was held. The Allama delivered a marvellous speech at this occasion and he was made a permanent Ustaz of the Darul Uloom. In 1915, when Hazrat Sheikkul Hind made his journey to Hijaz, the great Allama taught ‘Muslim’ in his place. The speeches and lessons on this famous Book of Tradition showed his marvellous intelligence and ability. Finally, these speeches were reproduced in his famous Book Al-Muslim in three volumes. Unfortunately, this Book could not be completed due to his most busy life. In 1344 A.H. Sultan bin Abdul Aziz Ibin Saud summoned a conference of Motamir Aalame Islami. A grand deputation of Jamiatul Ulema went to participate in this conference. He went with this deputation as a prominent member. The Sultan was highly impressed by his eloquent and scholarly speeches and made many reforms in his administration.**

**In 1345 A.H, Allama Shabbir Ahmad Usmani, Anwar Shah Kashmiri and other prominent teachers of Deoband were forced to leave Deoband due to some unavoidable circumstances. They went to Dabhel in District Gujrat and joined the Jamia Islamia Dabhel**

as teachers. In 1352 A.H. when Anwar Shah Sahib died, he also taught Bukhari. The speeches and lectures on Bukhari were recorded by one of his students, Abdul Waheed Siddiqi of Fatehpur, U.P. India. Insha Allah these lectures shall appear to the readers after some time in English. Prayer is required by the readers.

The greatest work of Hazrat Allama Shabbir Ahmad Usmani is the Tafsir of the Holy Quran. In this Tafsir he has drawn the essence of thirteen or fourteen famous Tafasir. It is written in Urdu. The western world is thirsty for a standard and correct interpretation of the Quran This Faqir has tried to introduce this valuable treasure of knowledge to the English-speaking world. What is Tafsir? :- Tafsir as a matter of fact, is the translation of God's Conscience into words of interpretation. God's conscience is hidden in the Quran. Any such commentary that is away from God's Conscience is not a Real Tafsir. If some element of Nafs is amalgamated in Tafsir it is wrong. If some element of personal whims and fancies is mixed with the Tafsir it is wrong. Tafsir means: "It is what God means." Tafsir is not that which our Nafs means, or our desire says, or our heart believes, or our mind speaks.

Purification is the first condition of Tafsir: Unless our Nafs, our heart, our Mind i.e. our interior (Batin) is purified we cannot understand the Holy Quran correctly. Hence only a Purified Scholar can write a correct Tafsir, otherwise there is all possibility that his own Nafs may be mixed with the Tafsir. Hazrat Allama Shabbir Ahmad Usmani was a great Scholar and was purified by his eminent Sheikh, Maulana Mahmood Hasan, popularly known as Sheikhul Hind and Prisoner of Malta. The two main conditions of Tafsir (a) Purification and (b) Comprehensive Knowledge of all branches of religion were perfectly found in the Great Allama. This is the reason that I have tried hard to render it into English so that

the world may receive correct guidance and know exactly what God means and what God requires. Today wrong ideas have been introduced in the name of Quran. That is dangerous for the lovers of truth. That is dangerous for the lovers of God, who want to recognize and see Him through the Quran.

**Political Services of the Great Allama:** In 1944 he joined the Muslim League and worked hard for the achievement of Pakistan. The Muslims were divided in politics and a large number of them were controlled by the Congress, But for Allama Shabbir Ahmad Usmani, the success of Muslim League was uncertain. It was due to the efforts of Allama Shabbir Ahmad Usmani that Muslim League became a strong organisation and finally succeeded in the achievement of Pakistan. The former North Frontier Province, the old Punjab and Sind were under the influence of the corrupt forces. Allama Shabbir Ahmad Usmani with the help of 500 Ulema rooted out the influence of the Congress Muslims in North West India and brought that region in favour of the demand for Pakistan. After the establishment of Pakistan, Quaid-e-Azam kept intimate relations with Allam Shabbir Ahmad Usmani and consulted him in all important matters. By his association Quaid-e-Azam had become more fervent in Islam and always referred to Islam in his speeches and discourses for the solution of national problems. In short, Allama Shabbir Ahmad Usmani was also one of the Builders of Pakistan and a great Reformer of the Muslim Nation. The Qarardad Maqasid was written by Allama and was passed by the Constituent Assembly of Pakistan. It is the basis of the Constitution of Pakistan. It would be a pity on our part if we forget him and do not introduce him to the people of the world who want to study Islam and know about Pakistan. A Scholar of recognized authority, the great Allama is highly respected in the Islamic World. It is, however, deplorable that he is being neglected in our country. The great Allama died in 1949 and was buried at Karachi. His grave is

**not far away from the Mausoleum of Quaid-e-Azam but unfortunately it is not easily accessible to his devotees coming from various parts of the Islamic World.**

**Mohammad Ashfaq Ahmed, M.A., M.Sc.  
Karachi.**

**Dated 18-9-1980.**





بسم اللہ الرحمن الرحیم

۲۰

حضرت شیخ الاسلام علامہ شبیر احمد عثمانی رحمۃ اللہ علیہ سے برادر بزرگ مولانا مطلوب الرحمن عثمانی  
کے خلیفہ مولانا محمد اشفاق احمد صاحب نے حضرت عثمانی اور شیخ الفاضل مولانا محمد حسن صاحب  
کے رتبہ کردہ فوائد القرآن کو تفسیر عثمانی کی موت میں چھاپ کر نصف مصلح شریعی اور  
تبیینی خدمت افی مدی با حضور اس دور میں جب کہ خاندانی خدمت دیکھنے والے اور  
نجدید و احیاء دین کے دعویدار ہیں باطل کی تفسیر و تفسیر جو ان گراہ و غرہ کی تفسیر حد  
وقت کی اس کمپاز کی ہے اس تفسیر میں تضامین کی تفسیر کی خدمت ما افاضہ  
اور حضرت شیخ الاسلام رحمہ اللہ کی خدمات ما لعارف بھی نصف زیادہ  
ادھونیت ما حاصل ہے کیونکہ آج تو ملک پاکستان کی عظیم تاریخی جدوجہد  
اور اس کے بانو و قوم کے فہم و فہم کی نایاب سازش  
یکجا رہی حق تعالیٰ سے میری دعا ہے کہ اللہ تعالیٰ مولانا اشفاق احمد صاحب کی  
اس برحق خدمت کو قبول عام عطا فرمادے

این دعا از من و از جملہ جہان امین باد

احمد عثمانی

22.3.79.



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## Important Topics

- 1. The Holy Prophet is the Last Prophet. (Khatme Nabuwat—Finality of Prophethood). (Verse 55—Aale Imran, Verse 159—An-Nisa, Verse 50—Mominoon, Verse 40— Al-Ahzab)**
- 2. Da'wat and Tabligh. (Verse 104—Aale Imran, Verse 125—Nah)**
- 3. The absolute excellency of the Prophet's Ummat. (Verse 143—Al-Baqarah, Verse 110—Aale Imran)**
- 4. Knowledge of the Unseen. (Verse 188—Al-A'raf, Verse 59—Al-An'am, Verse 34— Luqman, Verse 65—An-Naml)**
- 5. What is Bid'at (Innovation). (Verse—208 Al-Baqarah, Verse 27—Hadid)**
- 6. Unlawfulness of Interest and Usury. (Verse 275—Al-Baqarah, Verse 276—Al-Baqarah, Verse 130—Aal-Imran, Verse 39—Rum)**
- 7. Four conditions of Marriage and the illegality of Muta. (Verse 24—An-Nisa, Verses 6,7—Mominoon)**

## 2. Al-Baqarah (The Cow)

- 8. The three attributes of the God-fearing: (a) Belief in the Unseen (b) Establishment of Prayer (c) Expending of God's Bounties. (Verse 3—Al-Baqarah)**
- 9. The qualities of the Hypocrites. (Verses 8 to 20—Al-Baqarah and other Suras)**
- 10. Mankind is divided into three big groups. Believers, Unbelievers, Hypocrites. (Verse 20—Al-Baqarah)**
- 11. Challenge of the Quran. (Verse 23—Al-Baqarah)**
- 12. The adviser should act upon his own advice; it does not mean that a sinner should not advise. (Verse 44—Al-Baqarah)**

- 13. We should not forsake the higher for the lower. (Verse 61—Al-Baqarah)**
- 14. The Jews were wrathed and cursed due to slaying the Prophets. (Verse 61—Al-Baqarah)**
- 15. The hearts of the Jews are harder than stones. (Verse 74—Al-Baqarah)**
- 16. The most wrathed and cursed are those who change Divine Laws like the Jews. (Verse 85—Al-Baqarah)**
- 17. Those who hate God's friends and saints, God hates them. (Verse 98—Al-Baqarah)**
- 18. The satans ascribe evil things to God's accepted servants. (Verse 102—Al-Baqarah)**
- 19. God is pleased with Eman and pies eg and not with magic performances. (Verse 103—Al-Baqarah)**
- 20. Due to malice the People of the Book do not embrace Islam. (Verse 109—Al-Baqarah)**
- 21. Those who spoil the Sanctity of Mosques are the worst creatures. (Verse 14—Al-Baqarah)**
- 22. In Time and Space, the Disbelievers have like hearts. (Verse 118—Al-Baqarah)**
- 23. Ecclesiastical Prosperity is based on Eman. (Verse 124—Al-Baqarah)**
- 24. Worldly Prosperity is not based on Eman. (Verse 126—Al-Baqarah).**
- 25. The test is taken in things hard and heavy on Nafs. (Verse 143—Al-Baqarah)**
- 26. The unprecedented patience of Hazrat Hajra and Hazrat Ismaeel made Safa and Marwa the signs of God. (Verse 158—Al-Baqarah)**



- 27. Tauhide Zati, Tauhide Sifati and Tauhide Fai'ly (Unity of Self, Unity of Attributes and Unity of Action). (Verse 163, 164—Al-Baqarah)**
- 28. The Believers have greatest love with God. (Verse 165—Al-Baqarah)**
- 29. Only those possessed of Wisdom and Guidance should be followed. (Verse 170—Al-Baqarah)**
- 30. Why pig is forbidden. (Verse 173—Al-Baqarah)**
- 31. What is Virtue. (Verse 177—Al-Baqarah)**
- 32. Phases of the Moon. (Verse 189—Al-Baqarah)**
- 33. Four types around the Holy House: (a) Seekers of World (b) Seekers of Virtues in the World and Hereafter (c) Hypocrites and (d) Seekers of God's good pleasure only. (Verses 200 to 207—Al-Baqarah)**
- 34. Around Paradise there are afflictions, hardships and tests. (Verse 214—Al-Baqarah)**
- 35. What you like may be dangerous for you. (Verse 216—Al-Baqarah)**
- 36. The main struggle of the Unbelievers is to turn the Muslims from Islam. (Verse 217—Al-Baqarah)**
- 37. A Muslim slave-woman is better than an unbelieving free-woman. (Verse 221—Al-Baqarah)**
- 38. Women are our tillage; the seed should be thrown in tillage. (Verses 222, 223—Al-Baqarah)**
- 39. Man should not forget his excellency over woman. (Verse 237—Al-Baqarah)**
- 40. Administration and Organisation require good knowledge and good physique. (Verse 247—Al-Baqarah)**
- 41. Prophets are different in degrees of excellency. (Verse 253—Al-Baqarah)**

- 42. The Attributes of God are the sources of Divine Laws. (Ayat-al-Kursi 255—Al-Baqarah)**
- 43. There is no Compulsion in Religion. (Verse 256—Al-Baqarah)**
- 44. Momin has a tendency to light, Kafir has a tendency to darkness. (Verse 257—Al-Baqarah)**
- 45. A small seed grows into a big tree, similarly a small virtue grows into a huge tree in the Hereafter. (Verse 261—Al-Baqarah)**
- 46. Promise of Satan—poverty and indecency, Promise of God—boon and bounty. (Verse 268—Al-Baqarah)**
- 47. Wisdom—the great endowment. (Verse 269—Al-Baqarah)**
- 48. Sadqa (charity) can be given to the Non-Muslims. (Verse 272—Al-Baqarah)**
- 49. Giving to those busy in learning or serving the Quran or Islam is a great Thawab. (Verse 273—Al-Baqarah)**
- 50. Those who do not differentiate between interest and profit in trade shall be raised like mad men in the Hereafter. (Verse 275—Al-Baqarah)**
- 51. Sadqah-givers prosper, interest-eaters decline. (Verse 276—Al-Baqarah)**
- 52. Wage war against the interest-eaters if they do not give up the taking of interest. (Verse 278—Al-Baqarah)**
- 53. Credit transactions, big or small, should be written correctly and honestly (Verse 282—Al-Baqarah)**
- 54. If you hear God's commands, accept them, God will open your breasts, otherwise seal your hearts. (Verse 285—Al-Baqarah)**

### 3. Aale Imran (The Family of Imran)

- 55.** God is Hayyul Qayyum and the Christ is not Hayyul Qayyum. (Verse 2—Aale Imran)
- 56.** That meaning of Ruhullah shall be taken which tallies with ‘Son of Mary’. (Verse 7—Aale Imran)
- 57.** The greatest Fitna injurious to man is woman. (Verse 14—Aale Imran)
- 58.** The best valuable of the world is a good wife. (Verse 14—Aale Imran)
- 59.** The Non-Muslims shall never be able to exterminate the Muslims. (Verse 12—Aale Imran)
- 60.** The Religion acceptable with God is Islam. (Verse 19,85—Aale Imran)
- 61.** The Custodians of Divine Religion are now Muslims and not the Jews or Christians. (Verse 26—Aale Imran)
- 62.** How to deal with the Big Powers of the Unbelievers. (Verse 28—Aale Imran)
- 63.** A worldly government can err in the appointment of her ambassador, but God cannot err in the appointment of His Prophet. (Verse 79—Aale Imran)
- 64.** The Jews want that the Muslims should never unite. (Verses 100 to 107—Aale Imran)
- 65.** The supremacy of Muslims over all nations. (Verse 110—Aale Imran)
- 66.** The Israeli State today exists on the support of the Americans and Russians. (Verse 112—Aale Imran)
- 67.** When affliction befalls on the Muslims the Jews, the Christians and other Unbelievers become glad, but when they receive God’s bounties the Unbelievers abhor. (Verse 120—Aale Imran)

- 68.** The temporary defeat in Uhad was a lesson to the Muslims, otherwise God is not pleased with the Unbelievers. (Verse 140—Aale Imran)
- 69.** Wise men are those who remember God. (Verse 190—Aale Imran)
- 70.** Fikr (thinking) without Zikr (remembrance) leads to atheism. (Verse 191— Aale Imran)

#### **4. An-Nisa (The Women)**

- 71.** If you avoid big sins God shall forgive you your small sins. (Verse 31— An-Nisa)
- 72.** Turn your disputes unto the Quran and Sunnah. (Verse 59—An-Nisa)
- 73.** How Hazrat Umar got the title of Farooq. (Veres 60 to 70— An-Nisa).
- 74.** Four groups of mankind are blessed :(i) The Prophets (ii) The Truthful (iii) The Martyrs and (iv) The Righteous. (Verse 69—An-Nisa)
- 75.** When disaster befell, the Hypocrites said it was due to the wrong decision of the Prophet, when fortune befell, they said it was an act of God. (Verse 78—An-Nisa)
- 76.** News of war and peace should be reported to the rulers for investigation and announcement. (Verse 83—An-Nisa)
- 77.** The endowment of an Islamic State is a great bounty of God. (Verse 98 – An-Nisa)
- 78.** If you suffer hardships in Jihad the Unbelievers also suffer troubles, but you hope from God what they do not expect (Verse 104—An-Nisa)
- 79.** Do not advocate for the treacherous. (Verse 105—An-Nisa)
- 80.** Do not follow desire in doing justice. (Verse 135—An-Nisa)

- 81.** The Hypocrites shall go to the lowest chamber of the Hell. (Verse 145— An-Nisa)
- 82.** Those who make way between Islam and Kufr are great Unbelievers. (Verse 150, 151—An-Nisa)
- 83.** The Jews could not slay or crucify Jesus. (Verse 158—An-Nisa).
- 84.** The Christ shall come down from the heaven and slay Dajjal. (Verse 159— An-Nisa)

## **5. Al-Maida (The Table Spread)**

- 85.** Islam is the most perfect Religion. (Verse 3—Al-Maidah).
- 86.** Common men have share in Kingdom but not in Prophethood. (Verse 20— Al-Maidah)
- 87.** The cowardice of Bani Israeel in the days of Moses. (Verse 24—Al-Maidah)
- 88.** Do not malice, a malicious man is rejected. (Section 5—Al-Maidah).
- 89.** Seek Wasila unto God. (Verse 35—Al-Maidah)
- 90.** Cut the hand of a thief, man or woman. (Verse 38—Al-Maidah)
- 91.** The Jews are great liars. (Verse 42—Al-Maidah)
- 92.** Those who do not adjudicate according to God's Law are either Unbelievers or wrong-doers or miscreants. (Verses 44 to 47—Al-Maidah)
- 93.** For a Momin the best Law-giver is God. (Verse 50—Al-Maidah)
- 94.** If you do not help Islam God shall raise other people. (Verse 54—Al-Maidah)
- 95.** Repudiating the wrong notions of the Jews and Christians is an act of Prophethood. (Verse 67—Al-Maidah)

- 96.** The greatest enemies of the Muslims are the Jews and the Associators. (Verse 82—Al-Maidah)
- 97.** Through wine and gambling the Satan creates mutual hatred and enmities. (Verse 91—Al-Maidah)
- 98.** Do not seek provision through supernatural way. (Verses 112, 115—Al-Maidah)
- 99.** Jesus never claimed to Divinity. (Verse 117—Al-Maidah)

## **6. Al-An'am (The Cattle)**

- 100.** No one can remove the misfortune except God. (Verse 17—Al-An'am)
- 101.** Darwin's Theory of Evolution is wrong. (Verse 33—Al-An'am)
- 102.** How nations met annihilation. (Verses 41 to 45—Al-An'am)
- 103.** The Prophet is a man. (Verse 50—Al-An'am)
- 104.** Sin is forgiven after sincere repentance. (Verses 54, 55—Al-An'am)
- 105.** Three types of worldly chastisement. (Verse 65—Al-An'am)
- 106.** Do not sit where God's Verses are ridiculed. (Verse 68—Al-An'am)
- 107.** Hazrat Ibrahim had not committed Shirk. (Verse 783—Al-An'am)
- 108.** Had Prophets committed association (Shirk): their deeds would have been spoiled. (Verse 89—Al-An'am)
- 109.** Human eyes cannot comprehend God. (Verse 104—Al-An'am)
- 110.** Wicked Men and Jinn have always adversely opposed the Prophets and their True Followers. (Verse 113—Al-An'am)
- 111.** The breasts of those who believe are opened and the breasts of the disbelievers are narrowed. (Verse 126—Al-An'am)



- 112.** The cities are not destroyed till the people thereof are not warned. (Verse 132—Al-An'am)
- 113.** The Door of Taubah shall be closed when the sun rises from the west. (Verse 159—Al-An'am)

## **7. Al-A'raf (The Heights)**

- 114.** God has sent down two Garments: (a) Garment of cloth and (b) Garment of piety. (Verse 26—Al-A'raf)
- 115.** Put on good clothes at the time of prayer. (Verse 31—Al-A'raf).
- 116.** The worldly bounties are for the- 'Momin, exclusively theirs' on the Day of Resurrection. (Verse 32—Al-A'raf)
- 117.** In this Age of Electronics, the discourse between the People of the Hell and the People of the Paradise is understandable. (Verse 50—Al-A'raf)
- 118.** Spiritual Rain and Material Rain. (Verse 58—Al-A'raf)
- 119.** The fundamental teaching of the Prophets is uniform. (Sections 8,9,10,11— Al-A'raf)
- 120.** The sight of God is not possible with these worldly eyes in this world of matter. (Verse 143—Al-A'raf)
- 121.** Supreme excellency was written for the Ummat of the Last Prophet. (Verse 156, 157—Al-A'raf)
- 122.** The First Covenant in the Spiritual World is the basis of Divine Oneness. (Verse 173—Al-A'raf)
- 123.** Knowledge without purification is a dangerous thing. (Verse 176—Al-A'raf)
- 124.** When the Quran is recited, give ear to it. (Verse 204—Al-A'raf)

## 8. Al-Anfal (The Spoil of War)

- 125.** The intention of invading the Trade Caravan was proposed to break the economic power of the Pagan idolaters. (Introduction of Surah Al-Anfal)
- 126.** God shall always void the treacherous plans of the Unbelievers against the Muslims. (Verse 18—Al-Anfal)
- 127.** If the brave show indolence in the battlefield the coward shall flee away. (Verse 25—Al-Anfal)
- 128.** Two things are a hindrance to God's chastisement: (i) My existence and (ii) Istighfar (seeking God's forgiveness). (Verse 33—Al-Anfal)
- 129.** Go on fighting till the Religion of God is firmly established. (Verse 39—Al-Anfal)
- 130.** Satan deserts his friends when they are on the verge of doom. (Verse 50— Al-Anfal)
- 131.** The angels physically took part in the Battle of Badr. (Verse 50—Al-Anfal)
- 132.** The Unbelievers are the worst creatures. (Verse 55—Al-Anfal)
- 133.** Make full preparations for war against the Unbelievers. (Verse 6—Al-Anfal)
- 134.** Peace Treaty should not make you indolent of military consolidation. (Verse 60—Al-Anfal)
- 135.** O Prophet! Urge the Muslims to Jihad. (Verse 65—Al-Anfal)
- 136.** There will be great Fitna if the free Muslims do not help the Muslims under subjugation. (Verse 73—Al-Anfal)

## 9. At-Taubah (The Repentance)

- 137.** The main idea of Al-Anfal—Abu Jahl defeated forever, Muhammad (peace be upon him) established in Arabia forever. (Introduction of Surah At-Taubah)
- 138.** The main idea of At-Taubah—purging of Arabia. (Introduction of At-Taubah)
- 139.** If they go straight with you, you should also go straight with them. (Verse 8—At-Taubah)
- 140.** Only pious and sincere Muslims should be given the control of Mosques. (Verse 18—At-Taubah)
- 141.** Do not love your fathers and brothers if they prefer Kufr to Eman. (Verse 23—At-Taubah)
- 142.** The Associators are unholy, they should not come near the Holy Mosque. (Verse 28—At-Taubah)
- 143.** The Fatwa of an A'lim is acceptable only when it is given according to Shariah. (Verse 31—At-Taubah)
- 144.** Those who hoard wealth and do not expend in the way of God shall be severely chastised. (Verse 35—At-Taubah)
- 145.** Hazrat Abu Bakr Siddique is the Companion of the Cave. (Verse 49—At-Taubah)
- 146.** Plentitude of wealth and children is a chastisement in the world for the Unbelievers. (Verse 55—At-Taubah)
- 147.** The expenditures of Zakat are classified by God Himself. (Verse 60—At-Taubah)
- 148.** The Hypocrites exposed. (From Verse 61 to the End of At-Taubah)
- 149.** The difference between Sin and Hypocrisy. (Verse 80—At-Taubah)
- 150.** Allah has used the word ‘unholy’ (كُفْرًا) for the hypocrites. (Verse 95—At-Taubah)

- 151.** The hypocrites utter false oaths and make lame excuses.  
(Verse 96—At-Taubah)
- 152.** If the hypocrites win to please you yet God is never pleased with them. (Verse 96—At-Taubah)
- 153.** The rustics are generally hard-hearted and very little do they absorb the divine light. (Verse 97—At-Taubah)
- 154.** Some hypocrites wished the turns of time for the Muslims.  
(Verse 98—At-Taubah)
- 155.** For the ‘Formers’ (سابقون الاولون) and their Followers is Forgiveness and Paradise. (Verse 100—At-Taubah)
- 156.** The hypocrisy of some hypocrites was so concealed that even the Holy Prophet did not recognise them; only Allah was aware of them. (Verse 101—At-Taubah)
- 157.** Zakat gives purification and draws divine blessing and the sincere giver receives the blessing from the Holy Prophet.  
(Verse 103—At-Taubah)
- 158.** Even a holy place like mosque can be founded on hypocrisy and dissension, as the hypocrites had built the Masjid-e-Zirar.  
(Verse 107—At-Taubah)
- 159.** The Holy Prophet was forbidden to offer prayer in Masjid-e-Zirar but was urged to say prayer in Masjid-e-Quba. (Verse 108—At-Taubah)
- 160.** Their hypocrisy cannot be rooted out unless their hearts are broken. (Verse 110—At-Taubah)
- 161.** Allah has bartered Paradise for the wealth and life of the Believers. (Verse 111—At-Taubah)
- 162.** It is Haram for the Prophets, and the Believers to ask pardon for or send ‘sawab’ to the disbelievers and the polytheists. (Verse 113—At-Taubah)

- 163.** Allah does not lead a people astray before the ‘guidance’ is revealed to them. (Verse 115—At-Taubah)
- 164.** Those ‘migrants’ and ‘helpers’ who stood by the Holy Prophet in the hour of difficulty were given lofty ranks and degrees. (Verse 117—At-Taubah)
- 165.** The story of “‘Taubah” of those three men who did not join with the Prophet in the Tabuk expedition—Ka’ab bin Malik (كعب بن مالك), Helal bin Umayyah (هلال بن أمية) and Murarah bin al Rabe’a (مراده بن الربيع). (Verse 118—At-Taubah)
- 166.** The King of Ghassan offered political asylum to Ka’ab bin Malik but Ka’ab bin Malik threw his letter into the fire. (Verse 118—At-Taubah)
- 167.** Abu Khaseema said. The Prophet of God traverses the deserts and plateaus in scorching heat and we enjoy in cool shadows—it cannot be! (Verse 118—At-Taubah)
- 168.** There shall exist on this earth, the Righteous Ones in every period. (Verse 119—At-Taubah)
- 169.** Vexes not, either hunger, or fatigue or thirst, those fighting in the way of God. (Verse 120—At-Taubah)
- 170.** They tread not anywhere to the rage of the unbelievers nor do they snatch anything from the enemy but that for them is written a virtue in recompense. (Verse 120—At-Taubah)
- 171.** The invading Jihad is Farz-alal-Kifaya and learning religious knowledge is also Farz-alal-Kifaya. (If the kuffar attack, then Jihad is Farz-e-Ain.) (Verse 122—At-Taubah)
- 172.** O’ Believers ! Keep fighting the Kafirs who are near to you and must that they find in you harshness (both in peace and war). (Verse 123—At-Taubah)

- 173.** Each new Quranic Revelation added to the Eman of the Believers and increased the Hypocrites in their hypocrisy. (Verse 125—At-Taubah)
- 174.** The Hypocrites are thrown into Fitna once or twice a year i.e, they are visited by some earthly and heavenly disaster, yet they do not turn to ‘Taubah’. (Verse 126—At-Taubah)
- 175.** The Hypocrites are devoid and destitute of religious understanding and deep insight. (Verse 127—At-Taubah)
- 176.** The Holy Prophet is heart-pinchd at the sufferings of mankind, is ardently covetous for the human race and is especially gentle and kind to the Believers. (Verse 128—At-Taubah)

## **10. Yunus (The Prophet Jonah)**

- 177.** Allah created the universe in six days (i.e. gradually) that mankind may also work thoughtfully. (Verse 3—Yunus)
- 178.** The calendar of years, months and days marches with the solar and lunar movements. (Verse 5—Yunus)
- 179.** Those who disbelieve in the Divine Sight and preferred the worldly life and became satisfied with it are the People of the Hell. (Verse 8—Yunus)
- 180.** Remember thou thy Lord in comforts, thy Lord shall remember thee in adversity and hardship. (Verse 12—Yunus)
- 181.** The Unbelievers said: “The Quranic morals are appealing but we shall approve it if you banish from it the damnatory verses concerning our idols.” (Verse 15—Yunus)
- 182.** The Prophet said: ‘I cannot change even a letter of my own accord ; if I do it (God forbid), who can save me from the chastisement of God.’ (Verse 15—Yunus)
- 183.** Forty years of my life are before you, did I ever say a single Word from God? (Verse 16—Yunus)



- 184.** The last and the final decision regarding differences in religion will be made on the Day of Judgment. (Verse 19—Yunus)
- 185.** In adversity man's eye is lifted from ways and means and is fixed unto God; but at the end of affliction, he again turns to ways and means and forgets God. (Verse 21—Yunus)
- 186.** A heedless man reaches the pinnacle of hopes and the disaster comes from heaven and destroys the whole game. (Verse 24—Yunus)
- 187.** For the virtuous (مُحْسِنِينَ) is good, and more i.e. the 'Sight of God' along with Paradise. (Verse 26—Yunus)
- 188.** It is not for the wise to wander in false superstitions leaving aside the truth. (Verse 32—Yunus)
- 189.** Random arrows do not do an aught in the debate of truth and righteousness. (Verse 36—Yunus)
- 190.** If the Quran is my product, bring ye a small Surah the like of it. (Verse 38—Yunus)
- 191.** When they did not comprehend the arguments and prodigies of the Quran, they resorted to denying. (Verse 39—Yunus)
- 192.** Quran is an advice, a remedy for the internal diseases, a highway to God's union and an absorbent of divine mercy. (Verse 57—Yunus)
- 193.** Neither there is fear on the friends of God (أَوْلِيَاءُ اللَّهِ), nor shall they sorrow, and for them are good tidings various, here and Hereafter. (Verses 62-64—Yunus)
- 194.** Those who forge against God, are always unsuccessful. (Verse 70—Yunus)
- 195.** A Prophetic character is that one should declare what is truthful and refute the falsehood despite the opposition and threats of the foes. (Verse 71—Yunus)

- 196.** Perpetual denial of Truth seals the heart. (Verse 74—Yunus)
- 197.** Pharaoh had let loose his hand to persecute the weak. (Verse 83—Yunus)
- 198.** A vails naught for salvation the embracing of Eman at the time of the soul drawing and at the observation of chastisement (the Unseen). (Verse 91—Yunus)
- 199.** The Christians envisaged new principles and a new religious constitution for the good pleasure of Constantine. (Verse 93—Yunus)
- 200.** The Divine order of chastisement was not yet issued for the People of Yunus, only a form-chastisement was divulged due to the internal stir of Hazrat Yunus, and as such the Eman of his people was gone to acceptance. (Verse 98—Yunus)
- 201.** The right is Ours to save the Believers, the Sincere. (Verse 103—Yunus)

## **11. Hud (The Prophet Hood)**

- 202.** If you do perform ‘Taubah’ your worldly life shall pass in peace. (Verse 3—Hud)
- 203.** No part of the Quran can be changed or left off for the sake of time or due to the negative response of the people. (Verse 12—Hud)
- 204.** Those who seek the worldly life and its adornment, their form-virtues are paid off here in this world. (Verse 15—Hud)
- 205.** Europeans, Asians, Americans, China, Africa, Jews, Christians, Hindus, whoever they may be, cannot get salvation unless they believe in the Quran. (Verse 17—Hud)
- 206.** He who says: the Quran is the ‘word’ (product) of the Prophet—is also a forger, and on him is the curse of God. (Verse 18—Hud)

- 207.** Those who are internally blind do not see the perfections of the perfect ones just as the externally blind do not see the light of the sun. (Verse 28—Hud)
- 208.** Hazrat Nooh said: “Neither have I the treasures of God, nor do I know the Unseen, nor am I an angel.” (Verse 31—Hud)
- 209.** Hazrat Nooh said: “I will never say they shall never be blessed—those who are contemptible in your eyes”. (Verse 31—Hud)
- 210.** Hazrat Nooh said: “My advice shall not benefit you if God would have willed to lead you astray”. (Verse 34—Hud)
- 211.** By the blessing of ‘Bismillah’, the Ark of Hazrat Nooh went on sailing in that Global Flood. (Verse 41—Hud)
- 212.** The company of the ‘Kuffar’ was the real cause of the drowning of Noah’s son. (Verse 42—Hud)
- 213.** Who is that historian who taught the Holy Prophet the story of Noah and the drowning of his son? (Verse 49—Hud)
- 214.** Istighfar causes the rain to fall and increases in strength. (Verse 52—Hud)
- 215.** Go upon the straight path—God shall meet you. (Verse 56—Hud)
- 216.** With the angels was the chastisement for the People of Lot—this is why Ibraheem feared in heart. (Verse 70—Hud)
- 217.** The ‘Darood’ of Salat is taken from Verse No. 73. (Verse 73—Hud)
- 218.** The reward and punishment solely lies in the hand of God and His will. (Verse 108—Hud)
- 219.** A country wherein virtues are in vogue, there guidance comes and error withers. (Verse 114—Hud)
- 220.** “Surah Hud and her sisters have made me old”, the Prophet said. (Verse 123—Hud)

## 12. Yusuf (The Prophet Joseph)

- 221.** The Holy Prophet was unaware of the story of Yusuf before the revelation of Surah Yuraf. (Verse 3—Yusuf)
- 222.** The brothers of Yusuf were not Prophets. (Verse 5—Yusuf)
- 223.** In the story of Yusuf there are ample signs of guidance and lesson-giving instructions. (Verse 7—Yusuf)
- 224.** Brothers of Yusuf said: “Finish Yusuf, and become pious thereafter.” (Verse 9—Yusuf)
- 225.** The Quran avoids sentimentalism as found in all dramas and fictions; the Quran draws the reader towards Eman and Divine Recognition over-passing the details. (Verse 15—Yusuf)
- 226.** “A liar loses his memory.” The brothers blood-stained the shirt but forgot to tear it. (Verse 18—Yusuf)
- 227.** The brothers sold out an invaluable thing like Yusuf for a paltry price. (Verse 20—Yusuf)
- 228.** The brothers wanted to down Yusuf but Allah raised him to the heaven of glory. (Verse 21—Yusuf)
- 229.** Even before prophethood, the Prophets are inspired with knowledge and wisdom. (Verse 22—Yusuf)
- 230.** The Prophets possess strong power of abstinence before prophethood. (Verse 23—Yusuf)
- 231.** The Prophets are ‘Mukhlas’ مخلص (the chosen) before prophethood. (Verse 24—Yusuf)
- 232.** A man should pray for full good in distress and not for evil, though what is destined shall fall. (Verse 34—Yusuf)
- 233.** Different people had different angles in sending Yusuf to jail. (Verse 35—Yusuf)
- 234.** Hazrat Yusuf first taught ‘Tauheed’ and then gave the interpretations of their dreams. (Verse 41—Yusuf)

- 235.** The heart of the great people should not stand on the external means. (Verse 42—Yusuf)
- 236.** Hazrat Yusuf acquired a royal and judicial discharge from accusation so that no blot may come on Prophethood. (Verse 50—Yusuf)
- 237.** Hazrat Yusuf did not mention Zulaikha's name in particular because she had reared him. (Verse 50—Yusuf)
- 238.** In **إِنَّمَا زُحُمَ عَلَيْهِ** there is a hint that the Prophets are pure of major and minor sins before and after prophethood. (Verse 53—Yusuf)
- 239.** Not for wish and self-elevation but for the service of humanity it is not unfair to seek a rank and enumerate some qualifications thereto. (Verse 55—Yusuf)
- 240.** It is not beneath prophethood or piety to involve oneself in financial responsibilities. (Verse 55—Yusuf)
- 241.** The Prophets possess high perfection in wisdom—ecclesiastical and temporal (**عِشْلُ مَعَاشٍ وَعِشْلُ مَعَادٍ**). (Verse 55—Yusuf)
- 242.** The perfect ones manage full means and repose confidence in God, while the imperfect ones miss the one if adopt the other. (Verse 68—Yusuf)
- 243.** Such a long and heavy restraint of such a piercing sorrow—none but a Messenger can bear. (Verse 84—Yusuf)
- 244.** Despondency of God's mercy and Divine Inspiration is but a manner of an Unbeliever. (Verse 87—Yusuf)
- 245.** One who falls in misery but transgresses not the Sharia, nor becomes impatient, finally gets more than the misery. (Verse 90—Yusuf)
- 246.** There is a remedy of every disease with God. (Verse 93—Yusuf)

- 247.** For the acceptance of prayer about his sons, Hazrat Yaqoob waited for the time of Tahajjud or the Night of Juma or both. (Verse 98—Yusuf)
- 248.** Hazrat Yusuf gave a brief narration of his past events without throwing a slightest remark of shame upon his brothers. (Verse 100—Yusuf)
- 249.** Got full wealth, received perfect knowledge, now he coveted for the degrees of his fathers. (Verse 101—Yusuf)
- 250.** The story of Yusuf provides a strong proof of the prophethood of the ‘Holy Prophet, Mohammed (peace be upon him). (Verse 102—Yusuf)
- 251.** And believe not most men in God but commit association withal. (Verse 106—Yusuf)
- 252.** The wisdom and insight of the Followers of the Holy Prophet, of the Sahaba is proven(منصوص). (Verse 109—Yusuf)
- 253.** In reply to the whims and occasional satanic whisperings, the Holy Prophet said to the Sahaba, “This is Eman manifest.” (Verse 110—Yusuf)
- 254.** The story of Yusuf is neither a novel nor a fiction, but the lesson-giving historical facts for the wise. (Verse 111—Yusuf)

### **13. Ar-Ra’d (The Thunder)**

- 255.** The Theory of Gravitation is not against the Quran. (Verse 2—Ar-Ra’d)
- 256.** From the difference in the creations, it seems that God will cause the good and evil to reach their respective abode by analysing the composite elements of this Universe. (Verse 4—Ar-Ra’d)
- 257.** For every nation there has been a way-teller (guide). (Verse 7—Ar-Ra’d)



- 258.** Allah does not deprive any nation of His mercy unless it changes its way with Allah. (Verse 9—Ar-Ra'd)
- 259.** And the thunder-cloud or the thunder-angel celebrates the glories and praises of Allah. (Verse 13—Ar-Ra'd)
- 260.** Whoever is in the universe, performs Sajda to God, and their shadows, in the - morning and evening. (Verse 15—Ar-Ra'd)
- 261.** The difference between a unitarian and a polytheist is like that between a seer and a blind. (Verse 16—Ar-Ra'd)
- 262.** The similitude of Right and Wrong (Hagq and Batil) is as a scum and a thing of use. (Verse 17—Ar-Ra'd)
- 263.** God shows him the way unto His Self who turns unto Him. (Verse 27—Ar-Ra'd)
- 264.** Hearts get peace only by Zikrullah. (Verse 28—Ar-Ra'd)
- 265.** Had the Quran set the mountains in motion, broken the earth into pieces, brought the dead to life, then would you have believed? (Verse 31—Ar-Ra'd)
- 266.** The Disbelievers shall always be receiving shocks at their misdeeds. (Verse 31—Ar-Ra'd)
- 267.** The research of Taqdeer-e-Muallaq (تقدير معلق) and Taqdeer-e-Mubram (تقدير مبرم). (Verse 39—Ar-Ra'd)
- 268.** The spreading of Islam around Mecca is a sign of its truthfulness. (Verse 41—Ar-Ra'd)

## **14. Ibraheem - Abraham**

- 269.** We sent no Messenger but speaking the language of his own nation. (Verse 4—Ibraheem)
- 270.** If you do perform gratitude, you shall receive bounties more and more. (Verse 7—Ibraheem)

- 271.** If the whole world disbelieves, His State of Independence shall not be a little affected. (Verse 8—Ibraheem)
- 272.** The Prophets said, “Do you have doubt in God who created the heavens and the earth?” (Verse 10—Ibraheem)
- 273.** The Messengers said, “We are naught but mortals as you are, but God does kindness (grace) to whomsoever He will.” (Verse 11—Ibraheem)
- 274.** If you expel men of guidance from the land, you shall be annihilated. (Verse 13—Ibraheem)
- 275.** The good works of the Unbelievers are like the heaps of ashes. (Verse 18—Ibraheem)
- 276.** On the Day of Resurrection the Satan will deliver a lecture: “If I had called you towards unbelief and sin, why had you become blind!” (Verse 22—Ibraheem)
- 277.** Kalema Tayyaba (كَلِمَةُ طَيِّبَةٍ) is like a good tree, whose root is firm and whose branches are in the heaven, evergreen and ever-fruit bearing. (Verse 25-27—Ibraheem)
- 278.** Kalema Kufr is like a bad tree sans fruit and sans constancy. (Verse 26—Ibraheem)
- 279.** Leaders of Kufr brought their nation to the pit of destruction i.e. the Hell. (Verse 28—Ibraheem)
- 280.** If you count God’s bounties, you can never encompass them. (Verse 34—Ibraheem)
- 281.** Abundance of provision in Mecca is the effect of Hazrat Ibraheem’s prayar. (Verse 37—Ibraheem)
- 282.** Externally he prayed for the whole progeny, internally it was meant for the Last Prophet. (Verse 38—Ibraheem)
- 283.** On the Day of Qeyamat this earth and the heavens shall be changed. (Verse 48—Ibraheem)

## 15. Al-Hijr (The Rocky Tract)

- 284.** On the Day of Qeyamat the Unbelievers will say: “Would that we were Muslims!” (Verse 2—Al-Hijr)
- 285.** We Ourselves have sent down this Advice and We Ourselves are Guardian over it. (Verse 9—Al-Hijr)
- 286.** The Disbelievers are not satisfied even at the clear observation of the miracles. (Verse 15—Al-Hijr)
- 287.** Why the flames are thrown upon the satans? (Verse 18—Al-Hijr)
- 288.** Of everything there are treasures with Us and We send down everything according to an appointed measure. (Verse 21—Al-Hijr)
- 289.** Of the flame of fire, we made the Jinn before the creation of man. (Verse 21—Al-Hijr)
- 290.** The Satan is unable to influence the Selected Ones. (Verse 40—Al-Hijr)
- 291.** There are seven gates of the Hell and eight doors of Paradise. (Verse 44—Al-Hijr)
- 292.** Even the Perfect Ones think about the external means. (Verse 54—Al-Hijr)
- 293.** The people of Lot had become blind in their lust. (Verse 72—Al-Hijr)
- 294.** Ruins are a lesson for the Momin, an excursion/history for the Kafir. (Verse 77—Al-Hijr)
- 295.** The Thamud lived in a country named Hijr situated to the north of Madina. (Verse 80—Al-Hijr)
- 296.** Surah Fatiha is an outline map of all knowledges and contents of the Quran. (Verse 87—Al-Hijr)
- 297.** Surah Fatiha is called as Sab’a Mathani (سبع مثانی) and the Mighty Quran. (Verse 87—Al-Hijr)

**298.** Lower thy arms for the Believers. (Verse 88—Al-Hijr)

## **16. An-Nahl (The Bee)**

**299.** It is an argument of the foolish people: “Why Allah would let us do such and such work if He disliked it.” (Verse 35—An-Nahl)

**300.** Taghoot (طاغوت) is that who unrightfully claims to headship, possesses no authority. (Verse 36—An-Nahl)

**301.** The proof of Taqleed-e-Aa’emma (تقليدائمه) i.e. to follow the Imams of Fiqh is not against the Shariah. (Verse 43—An-Nahl)

**302.** Only that interpretation of the Quran is reliable which tallies with the Traditions of the Holy Prophet. (Verse 44—An-Nahl)

**303.** The example of God is the highest, the supreme. (Verse 60—An-Nahl)

**304.** Should Allah seize instantly on injustice no creature would have been left on earth. (Verse 61—An-Nahl)

**305.** By virtue of this Quran the children of the Ignorant became men of perfect acquaintance (Verse 69—An-Nahl)

**306.** God has preferred some of you to others in provision. (Verse 71—An-Nahl)

**307.** The matter of Qeyamat is as a twinkling of an eye or even lesser. (Verse 77—An-Nahl)

**308.** Some hesitate to become Muslim due to economic factor, so upon whom do rest the flying birds? (Verse 79—An-Nahl)

**309.** This Quran is a clear narration of all the knowledges or guidance and the principles of religion. (Verse 89—An-Nahl)

- 310.** Allah has composed every kind of virtue and vice in verse 90. Hazrat Umar bin Abdul Aziz inserted this verse in the Khutba of Juma prayer. (Verse 90—An-Nahl)
- 311.** Don't defame the Muslims by breaking the covenants with the Europeans. (Verses 91-94—An-Nahl)
- 312.** Say, “أَعُوذُ بِاللّٰهِ” (I seek refuge in God) before beginning the recitation of the Quran. (Verse 98—An-Nahl)
- 313.** The parents of Hazrat Ammar (حضرت عمار) gave their lives, but did not say the word of unbelief. (Verse 110—An-Nahl)
- 314.** How to invite the people unto God. (Verse 125—An-Nahl)

## **17. Al-Isra / Bani Israel (The Night Journey)**

- 315.** The Holy Prophet got Bodily Ascension (معراج جسمانی) (Verse 1—Bani Israel)
- 316.** If you return unto obedience, we shall return unto mercy, if you return unto disobedience We shall return unto wrath. (Verse 8—Bani Israel)
- 317.** A man should work with sobriety and thoughtfulness and not with a hasty mind. (Verse 11—Bani Israel)
- 318.** With misfortune are misdeeds which cannot depart, the same shall come to sight in Qeyamat. (Verse 13—Bani Israel)
- 319.** And We do not send calamity until We send some messenger. (Verse 15—Bani Israel)
- 320.** We shall give the world to the world-seeker as much as We want and not as much as he desires. (Verse 18—Bani Israel)
- 321.** The doors of worldly provision are not shut for mere disbelief and sins. (Verse 20—Bani Israel)
- 322.** Things of wisdom and hikmat. (Verses 23-29—Bani Israel)
- 323.** Do not speak a word without research, nor follow it. (Verse 36—Bani Israel)

- 324.** The wretched flee from the Quran and the fortunate come near it. (Verse 41—Bani Israel)
- 325.** Everything of the universe glorifies Allah but you do not understand their glorification. (Verse 44—Bani Israel)
- 326.** Only a polytheist runs away from the mention of Divine Unity. (Verse 46—Bani Israel)
- 327.** Do not use a heartrending and provocative language during a discussion, because the Satan tries to create enmity. (Verse 53—Bani Israel)
- 328.** All the Near Ones (Muqarrabeen) find the Holy Prophet as Wasila to get more and more divine nearness. (Verse 57—Bani Israel)
- 329.** The Holy Prophet is made the Chief of the whole Creation. (Verse 70—Bani Israel)
- 330.** Address to the Near Ones in a harsh tone at occasions of mistake or fault is an argument of their high degree with God. (Verse 75—Bani Israel)
- 331.** The proof of the five prayers from the Quran. (Verse 75—Bani Israel)
- 332.** “Wake up from sleep and say the Tahajjud Prayer, the greatest rank (مقام محمود) is to be conferred upon you.” (Verse 79—Bani Israel)
- 333.** By سلطاناً نصيراً is meant “power and authority” supported by the Divine Help. It does not mean the help of any “foreign power”. (Verse 80—Bani Israel)
- 334.** Both spiritual and physical diseases are cured by the Quran. (Verse 82—Bani Israel)
- 335.** The reality of Human Spirit. (Verse 85—Bani Israel)
- 336.** The Jinn and Men are unable to bring the like of the Quran. (Verse 88—Bani Israel)

- 337.** The Messengers did not possess the divine powers. (Verse 93—Bani Israel)
- 338.** If angels would live on earth, then angel-messengers would have been sent. (Verse 95—Bani Israel)
- 339.** The Ummat-e-Muhammadia shall not be niggardly in expending the spiritual and material treasures. (Verse 100—Bani Israel)
- 340.** Even without understanding the meaning, inner light is achieved by mere verbal recitation of the Holy Quran. (Verse 102—Bani Israel)
- 341.** Recite the Quran in loud-prayers (Fajr, Maghrib, Isha), neither too low nor too loud. (Verse 166—Bani Israel)
- 342.** This verse of Divine Unity implies a negation of the belief of the Christians, the Polytheists and the Jews. (Verse 111—Bani Israel)

## 18. Al-Kahf (The Cave)

- 343.** The story of Ashab-e-Kahf (Cave-men) is not less than a revival after death. (Verse 21—Al-Kahf)
- 344.** Whatever the historians may say but the most exact is that which Allah has described. (Verse 22—Al-Kahf)
- 345.** The thing of future should not be uttered without saying Insha'allah (إنشاء الله). (Verses 23-24—Al-Kahf)
- 346.** Do not obey him whose heart We have made heedless of Our remembrance. (Verse 28—Al-Kahf)
- 347.** When you see prosperity in your house, you should say: مَا هَآءَ إِلَٰهٌ إِلَّا بِاللَّهِ (Verse 39—Al-Kahf)
- 348.** Abiding virtues are those works whose Thawab continues after death as imparting of religious knowledge, dedicating

some well etc. to God, leaving God-fearing children. (Verse 42—Al-Kahf)

**349.** How is it with this paper (Book of Deeds) that neither any big thing is left nor any small thing is left but that it comprehends all! (Verse 49—Al-Kahf)

**350.** Moses' knowledge was such that if men followed it they would reap benefit while Khizr's knowledge was such that others could not follow (comprehend) it. (Verse 78—Al-Kahf)

**351.** The story of Zilqarnain and Yajooj Majooj. (Verses 83-100—Al-Kahf)

**352.** Those shall be the greatest losers in the Hereafter whose efforts were confined to the achievement of worldly gains and material successes only. (Verse 104—Al-Kahf)

## **19. Maryam (Mary - Mother of Jesus)**

**353.** Inheritance does not proceed in the material wealth of the Prophets. (Verse 6—Maryam)

**354.** "The Fast of Quietness" is not permissible in our Shariat. (Verse 26—Maryam)

**355.** The difference between "Rasool and Nabi." (Verse 51—Maryam)

**356.** Do thou knowers any one of His Name i.e. His Attribute? (Verse 65—Maryam)

**357.** The way to paradise goes across the Hell. (Verse 72—Maryam)

**358.** The Satan always instigates the Kafirs against the Muslims. (Verse 82—Maryam)

**359.** The word of the Christians that "Allah has a son" is so heavy that no wonder if the heavens and the earth fall down thereby. (Verse 90—Maryam)



**360.** The difference between the Accepted and the Famous.  
(Verse 96—Maryam)

## 20. Ta-Ha (Mystic Letters T.H.)

**361.** Zikr-bil-Jahr (ذِكْرُ بِالْجُمُحْرِ) is not against the Quran. (Verse 7—Ta-Ha)

**362.** The greatest purpose of the Prayer is the Remembrance of God (ذِكْرُ اللَّهِ). (Verse 14—Ta-Ha)

**363.** The Hour of Qeyamat is kept hidden from everyone. (Verse 15—Ta-Ha)

**364.** The company of the ‘perverted and the heretics’ corrodes the Eman. (Verse 16—Ta-Ha)

**365.** A Prophet is that on whom comes the Revelation of Orders. (Verse 23—Ta-Ha)

**366.** It is He who gave the sense of eating and drinking, if He teach not the infant to suckle, no one can teach him. (Verse 50—Ta-Ha)

**367.** My Lord neither goes astray nor forgets. (Verse 52—Ta-Ha)

**368.** High is he who got purified from filthy ideas, preposterous beliefs, mean morals and bad deeds. (Verse 76—Ta-Ha)

**369.** Samiri (سَامِرِيُّ) was the Hypocrite of Moses. (Verse 85—Ta-Ha)

**370.** The Calf of Samiri was an amalgam of Right and Wrong (Haqq and Batil) i.e. the gold taken from the people of Pharaoh was impure and the clay was pure, taken from underneath the steps of Hazrat Jibraeel’s station. (Verse 96—Ta-Ha)

**371.** The Great Dajjal will complete the Fitna of Samiri. (Verse 97—Ta-Ha)

- 372.** The Amalgam of Haq and Batil ought to be burnt to ashes, as Hazrat Moosa burnt the Calf of Samiri. (Verse 97—Ta-Ha)
- 373.** For him who turned his face from My remembrance is tightness (narrowness). (Verse 124—Ta-Ha)
- 374.** The proof of the Five Prayers from the Quran. (Verse 130—Ta-Ha)

## **21. Al-Anbiya (The Prophets)**

- 375.** Their hearts are diverted in amusements and turned away from the Quran. (Verse 3—Al-Anbiya)
- 376.** All the Prophets had clay-body. (Verse 8—Al-Anbiya)
- 377.** This world is a battlefield of Haq and Batil (Right and Wrong). (Verse 18—Al-Anbiya)
- 378.** Formerly the heaven and the earth were interlinked or juxtaposed or interpenetrated and their mouths were closed. (Verse 30—Al-Anbiya)
- 379.** Every living being is created from water. (Verse 30—Al-Anbiya)
- 380.** In the terrestrial arrangement of the mountains there is a mighty sign of Nature. (Verse 31—Al-Anbiya)
- 381.** The sun, the moon, nay all planets and stars are revolving in their respective orbits. (Verse 33—Al-Anbiya)
- 382.** When the disbelievers became answerless about Tauheed at the arguments given by Hazrat Ibraheem they devised to throw him into the fire, but eventually got disappointed. (Verse 68—Al-Anbiya)
- 383.** The difference between the decisions of Hazrat Dawood and Hazrat Sulaiman was that of preference and non-preference. It was not the difference of Right and Wrong. Similar is the case of the difference of imams of Fiqh in their diligence. (Verse 79—Al-Anbiya)

- 384.** The Strong Wind (عاصف) lifted up the Throne of Solomon in the air and the Soft Wind (زفّاء) peacefully carried it in the space. This idea is wrong that Hazrat Sulaiman possessed a Commercial Fleet, and it found favorable wind in its journey to and from the Mediterranean Sea. (Verse 81—Al-Anbiya)
- 385.** Hazrat Yunus had committed a mistake in diligence, not that he had deviated from the station of prophethood. (Verse 87—Al-Anbiya)
- 386.** After the descension of Hazrat Eisa, the Yajooj and Majooj will come forth and spread over the earth. (Verse 96—Al-Anbiya)

## 22. Al-Hajj (The Pilgrimage)

- 387.** When you have passed through so many stages of creation, then believe in one more stage i.e. resurrection. (Verse 7—Al-Hajj)
- 388.** One who adopts “Deen” with a worldly motive his world and hereafter are both who ruined. (Verse 11—Al-Hajj)
- 389.** The one whose intention is in One God, is established. He who goes here and there is distressed, or becomes an atheist denouncing all. (Verse 31—Al-Hajj)
- 390.** Neither flesh nor blood of the sacrifice but the piety of heart reaches God. (Verse 37—Al-Hajj)
- 391.** The Muslims were ordered to raise the sword after severe persecutions from the side of the Unbelievers. (Verse 40—Al-Hajj)
- 392.** The Pious Caliphs, the Migrant Sahaba and other Companions of the Prophet are praised in this verse. The function of an Islamic State is also defined. (Verse 41—Al-Hajj)

- 393.** It is not that the eyes become blind, but the hearts become blind which are in the breasts. (Verse 46—Al-Hajj)
- 394.** The difference between the Thought of a Prophet and the Divine Revelation which he receives. (Verse 52—Al-Hajj)
- 395.** All the Prophets are unanimous in the Principles of Religion, but the ways of worship had been different for each Ummat. (Verse 67-69—Al-Hajj)
- 396.** Struggle hard in Self-Purification/Self-Reformation. (Verse 78—Al-Hajj)
- 397.** God gave you the name of Muslim in the former Books and in this Quran, or Hazrat Ibraheem especially called you by this name. (Verse 78—Al-Hajj)
- 398.** The Rasool may teach you, and you teach the whole world. (Verse 78—Al-Hajj)

## **23. Al-Mu'minun (The Believers)**

- 399.** Except wife and slave-woman, all sexual ways are unlawful. (Verse 6,7— Al-Mu'minoon)
- 400.** The qualities of the Believers and their reward. (Verses 1-11—Al-Mu'minoon)
- 401.** The thought of the Unbelievers was that the Prophets should be superhuman. (Verse 34—Al-Mu'minoon)
- 402.** These people are unconscious of religion and are lost in varied engagements and activities. (Verse 63—Al-Mu'minoon)
- 403.** If the True Lord follow their desire the earth and the heaven will be ruined, (Verse 71—Al-Mu'minoon)
- 404.** The last four verses .of Surah Mu'minoon have great excellence. (Verses 115-118—Al-Mu'minoon)

## 24. An-Nur (The Light)

- 405.** The punishment of a married fornicator is pelting and of an unmarried fornicator hundred stripes. Those who deny the punishment of stoning are heretics. (Verse 2—An-Nur)
- 406.** Any order of the Lord, be it severe or lenient, is wisdom and mercy for the universe as a whole. If God's punishments as stoning, cutting the hand of the thief, etc, are Zulm then God shall be Tyrant. (God forbid) (Verse 2—An-Nur)
- 407.** The punishment of a slanderer is eighty lashes. (Verse 4—An-Nur)
- 408.** The husband who casts imputation on his wife. (Verse 9—An-Nur)
- 409.** The witness of the Quran on the purity and holiness of Hazrat Ayesha. (Verses 11-26—An-Nur)
- 410.** The excellence of Siddiq-e-Akbar. (Verse 22—An-Nur)
- 411.** He who calumnies Hazrat Ayesha, or any one of the holy wives is a Kafir and a rejector of the Quran; he is outside the circle of Islam. (Verse 23—An-Nur)
- 412.** For the unholy men are unholy women and for the holy men are holy women. (Verse 26—An-Nur)
- 413.** Verses about the Veil. (Verses 28-31—An-Nur)
- 414.** The women who are dragged to forced prostitution are liable of pardon. (Verse 33—An-Nur)
- 415.** In the darkness of night the holy Prophet called his Lord, saying: **وَاجْعَلْ لِي نُورًا** **أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ** and begged light from God for his ears, for his eyes, his heart, for his every organ, nay for his each hair, and in the last he said **وَاعْظَمْ لِي نُورًا** or **وَاجْعَلْ لِي نُورًا** i.e. make me light throughout. **Note:** Those who say the Prophet was Noor and not Bashar should ponder over these prophetic words. (Verse 35—An-Nur)

- 416.** God’s attribute of Noor should not be imagined on the light of the mortals (creatures). (Verse 35—An-Nur)
- 417.** To whom God does not give light, there is no light for him. (Verse 40—An-Nur)
- 418.** Every creature has its own prayer and its own manner of glorification. (Verses 41—An-Nur)
- 419.** There are mountains of hail in the sky. (Verse 43—An-Nur)
- 420.** The true Momins are promised “Vicegerency on Earth.” (Verse 55—An-Nur)
- 421.** He who denies the ‘Khilafat’ of the four Caliphs is included among the Disobedient. (Verse 55—An-Nur)
- 422.** There are three times when even the slaves and the boys should not enter into the privacy without permission. (Verse 51—An-Nur)
- 423.** Some social manners. (Verse 61—An-Nur)
- 424.** Permission is also required before leaving as it is required before coming. (Verse 62—An-Nur)
- 425.** Disobedience and opposition to the order of God and His Messenger create hypocrisy in the heart. (Verse 63—An-Nur)

## **25. Al-Furqan (The Criterion)**

- 426.** The hidden mysteries of the Quran cannot be caught by the wisdoms and understandings without the Divine Succor. (Verse 6—Al-Furqan)
- 427.** The Unbelievers thought a Prophet should be immune from eating, drinking and marketing. (Verse 7—Al-Furqan)
- 428.** The Unbelievers thought a Prophet should also be rich like the worldly wealthy men. (Verse 8—Al-Furqan)
- 429.** The Unbelievers thought a Prophet should be pure from humanness, or he should be a super-human. This is why they

denied the Prophet seeing his human characters and manners of life. (Verse 8—Al-Furqan)

**430.** And all the Prophets and Messengers We sent unto mankind ate food and went to the bazars to fulfil their needs. (Verse 20—Al-Furqan)

**431.** No Prophet came to the world but that the sinners showed enmity against them. (Verse 31—Al-Furqan)

**432.** The wisdom in the gradual sending down of the Holy Quran. (Verse 32—Al-Furqan)

**433.** The Unguided Ones have made their wish their god. (Verse 43—Al-Furqan)

**434.** Do not obey the Disbelievers and encounter with them with (the arguments of) the Quran with a great force. (Verse 52—Al-Furqan)

**435.** Two rivers or seas—one is sweet, the other is bitter—God created them running side by side — an example of Islam and Kufr. (Verse 53—Al-Furqan)

**436.** The high qualities of the Believers (عِبَادَ الرَّحْمٰنِ). (Verse 63 to the end of the Sura. —Al-Furqan)

## 26. Ash-Shu'ara (The Poets)

**437.** Will you dissolve yourself in the sorrow that they do not come to Islam. (Verse 2—Ash-Shu'ara)

**438.** Before the contest Pharaoh had no intention to believe in Moosa. It means men of bad intention do not believe even if they see miracles. (Verse 40—Ash-Shu'ara)

**439.** To keep trust in God in times of dangers is a work of those men who have high courage. (Verse 62—Ash-Shu'ara)

**440.** Be he a Prophet or a Wali, God is neither helpless nor constrained in his matter. Only God's mercy and bounty is required all times. (Verse 83—Ash-Shu'ara)

- 441.** On the Day of Resurrection wealth and sons will not do, only a purified (disease less) heart will avail. (Verse 89—Ash-Shu'ara)
- 442.** The People of Aad (آد) made grand buildings and strong minarets for fame and glory. They only squandered wealth. (Verses 128,129—Ash-Shu'ara)
- 443.** The strong and rocky buildings of Thamood (ثمود) could not save them from the Divine Chastisement. (Verses 146,158—Ash-Shu'ara)
- 444.** If the People of Lut (لوط) can be destroyed for that they thought Sodomy a right action, then how can the British People remain safe from the Divine Chastisement when their Parliament has legalized Sodomy! (Verse 172,173,174—Ash-Shu'ara)
- 445.** Dishonesty in measuring and weighing is also a cause of Divine Punishment. (Verse 189—Ash-Shu'ara)
- 446.** Hazrat Jibrael has brought down the Quran on the heart of the Holy Prophet. (Verses 194,195—Ash-Shu'ara)
- 447.** The satans have not brought down the Quran, they are averse to divine light, divine guidance and divine knowledge, and prone to darkness, corruption and misguidance. (Verses 210,211—Ash-Shu'ara)
- 448.** Lower thy wings of kindness upon the Momins and warn thy kith and kins. (Verses 214,215—Ash-Shu'ara)
- 449.** The satans come down on the sinners, liars. (Verses 221,222—Ash-Shu'ara)



## 27. An-Naml (The Ant)

**450.** God is pure of space, direction, body, shape, colour, etc.  
(Verse 8—An-Naml)

**451.** Hazrat Moosa had in his heart the fear of the unintentional murder of the Egyytian Qibtee, God had forgiven it. (Verses 10,11—An-Naml)

**452.** The opponents of Hazrat Moosa were sure in their souls that Moosa was truthful, but out of enmity, pride and prejudice they cried lies to him. (Verse 14—An-Naml)

**453.** Even little creatures like ants are given the power of expression and communication of their conscience, and Solomon was given the power of understanding them, as a miracle. (Verses 18,19—An-Naml)

**454.** Every creature possesses the light of divine recognition according to its capacity given by God and within the orbit of its nature, as hoopoe (٢٠٢٠) recognized God within the field of its provision (insects in the sands). (Verse 25—An-Naml)

**455.** Even small creatures have the consciousness of Divine Oneness. (Verse 26—An-Naml)

**456.** Aasif Barkhia was an Ummati and Minister of Hazrat Sulaiman who had brought the Throne of Bilquees, by the spiritual power of the Divine Word, in the twinkling of an eye, from Yemen to Sham. (Verse 40—An-Naml)

**457.** Bilquees had sent precious gifts to Hazrat Sulaiman to judge his taste or know his price. **Note:** It is today an important subject of International Relations. (Verses 35,36—An-Naml)

**458.** The change in the Throne of Bilquees and other extraordinary works were shown by Solomon to demonstrate the perfection of his own wisdom and to show the defect of her wisdom so that she might know that Solomon was right and

she was wrong in the understanding of Religion. (Verse 41—An-Naml)

**459.** There were also nine ring-leaders in Mecca who worked against Islam and the Prophet of Islam. (Verse 48—An-Naml)

**460.** The answer of the People of Lut was nothing but that they would expel Lut from their city. (Verse 56—An-Naml)

**461.** Arguments in favour of God's Divinity. (Verses 60-65—An-Naml)

**462.** The thought of the Unbelievers concerning the Hereafter is worn out, and they could not reach the reality of the Hereafter. (Verse 66—An-Naml)

**463.** Today the heavy mountains look stable but on the Last Day they shall fly like clouds. (Verse 88—An-Naml)

**464.** By and by you shall observe those signs that will confirm what the Prophet had said from God. (Verse 93—An-Naml)

## 28. Al-Qasas (The Stories)

**465.** It is a great sign of God's power that Hazrat Moosa was brought up in the palace of Pharaoh — his enemy and God's enemy. (Verse 14—Al-Qasas)

**466.** The Prophets are given wisdom and knowledge before their Prophethood through divine inspiration. (Verses 14—Al-Qasas)

**467.** When Hazrat Moosa repented at the unintentional murder of the Qibtee God forgave him, and Hazrat Moosa knew it through divine inspiration. This event took place before his prophethood. After all, the Prophets are Wali (Saint) before prophethood. (Verse 17—Al-Qasas)

**468.** The Prophets serve mankind without any hope of return from them. Hazrat Moosa before prophethood served the two

- girls under sympathetic sentiments for humanity. The Prophets only see towards God. (Verse 24—Al-Qasas)
469. Hazrat Shuaib was also a Prophet. He could not leave Moosa unrecompensed. (Verse 25—Al-Qasas)
470. Abdullah Yusuf Ali is wrong in presenting the character of a Prophet's daughter like that of Desdemona in the Othello of Shakespeare. His legalization of Mat'a by these verses is heresy. (Verses 26,27,28—Al-Qasas)
471. Jihad was constitutionalized after sending down the Taurat, and the chastisements of extermination seldom came thereafter. (Verses 43—Al-Qasas)
472. You were not present on Mount Toor when We sent order to Moosa, or when We talked to Moosa, but that you speak through the Divine Revelation from God, the Seer of the present and the past. (Verses 45,46,47—Al-Qasas)
473. Sensible persons do not quarrel with the Ignorant especially when they talk absurdity. (Verse 55—Al-Qasas)
474. The fear of wealth and life generally prevents from Eman and Islam, but God's protection is above all fears. (Verses 57,58—Al-Qasas)
475. The Story of Qaroon has a great lesson for the Capitalists and those who desire for their wealth. (Verses 76-82—Al-Qasas)

## 29. Al-Ankabut (The Spider)

476. Miseries are sent to test the Eman of a Muslim. (Verse 3—Al-Ankabut)
477. Parents should not be obeyed if they order to disobey God and His Messenger. (Verse 8—Al-Ankabut)
478. If miseries befall in the Way of God they should not be taken up as the Chastisement of God. (Verse 10—Al-Ankabut)

- 479.** No one shall bear the burden of the other on the Day of Resurrection. Of course, a man who misleads others shall bear the burden of his own sins and the burden of the sins of the misled. (Verse 13—Al-Ankabut)
- 480.** Hazrat Nooh lived one thousand and fifty years on this earth. (Verse 14—Al-Ankabut)
- 481.** They were wise in worldly affairs but they could not save themselves from the chastisement of God. (Verse 38—Al-Ankabut)
- 482.** Trust in other than God is like the trust in cobweb for defense. (Verse 42—Al-Ankabut)
- 483.** The Holy Prophet Mohammad neither read any book nor held the pen, before Prophethood. (Verse 48—Al-Ankabut)
- 484.** Quran is alive by memorising only, writing is in addition to it. (Verse 49—Al-Ankabut)

### **30. Ar-Room (The Romans)**

- 485.** A wonderous prophecy of the Quran about the Romans—a mighty reason of the Quran's truthfulness. (Verse 1-17—Ar-Room)
- 486.** Different attributes of God reflect at different times. (Verse 17,18—Ar-Room)
- 487.** Difference in the colours and languages of nations is a manifest sign of the mighty nature. (Verse 22—Ar-Room)
- 488.** Divine attributes resemble not with the terrestrial and heavenly creatures. He is Pure Holy Self. (Verse 27—Ar-Room)
- 489.** (a) The religion of Islam is a religion of nature. (b) If the works of religion are done for the world, religion would not be upright. (Verse 30,34—Ar-Room)

- 490.** Universal peace is inconceivable unless mankind returns to the religion of nature i.e. Islam. (Verse 41—Ar-Room)
- 491.** On achieving the desired goal, a servant should not become fearless, His power multifarious. (Verse 51—Ar-Room)

### **31. Luqman (Luqman - A wise Man)**

- 492.** Dancing, singing and other diverting engagements are not a part of Islamic culture. (Verse 6—Luqman)
- 493.** Right of the Messenger or Spiritual guide or the Murshid, comes under the right of God. (Verse 15—Luqman)
- 494.** (a) Satan deceives in the name of God also. (b) Transient enjoyments also delude man. (See also Fatir V. 5, 6,10; Al-Hadeed V. 14 ; Luqman V. 33.). (Verse 33—Luqman)

### **32. As-Sajdah (The Prostration)**

- 495.** The heavens and the earth and what is between them were created in six days. (Verse 4—As-Sajdah)
- 496.** (a) The order of all affairs on earth descends from the heavens, for whose accomplishment, external causes are created. (b) The measure of one thousand years is One day with God. (Verse 5—As-Sajdah)
- 497.** God originated the creation of man from a clay and his children from extracted water. A complete negation of the theory of Evolution. (Verse 7-9—As-Sajdah)
- 498.** (a) When religious guides came after the past prophets why not after the last prophet? (b) Such guides guide by the command of God. (Verse 24—As-Sajdah)

### **33. Al-Ahzab (The Combined Forces)**

- 499.** “The unbelievers wanted to soften the Prophet towards them, the hypocrites desired to teach him their own cheating,

and the Prophet has full trust in God, who is wiser than He?”  
(Verse 1-3—Al-Ahzab)

**500.** (a) The Prophet is nearer to the believers than their own selves. (b) Casting oneself into burning fire is not permitted, if prophet orders, it becomes obligatory. (Verse 6—Al-Ah-zab)

**501.** Ahle-Bait are not innocent otherwise the word (cleanliness) would not have been used. (Verse 33—Al-Ahzab)

**502.** Finality of the Prophethood of the Holy Prophet Mohammad (S.M.). (See also Aal-e-Imran V. 55, Mominoon V. 50, An-Nisa Y. 159). (Verse 40—Al-Ahzab)

**503.** Piety in youth and purity in the married life of the Holy Prophet Mohammad. (Verse 50—Al-Ahzab)

**504.** The meaning and method of sending Mercy upon the Holy Prophet Mohammad. (Verse 56—Al-Ahzab)

**505.** The meaning of Trust as offered by God. (Verse 72—Al-Ahzab)

### 34. Saba (Sheba)

**506.** Resurrection will surely come. It is the logical result of this world. (Verse 3-5—Saba)

**507.** V. 7—9 The disbelievers in resurrection are in great error and calamity. (Verse 7-9—Saba)

**508.** Ingratitude on blessing is disastrous. People of Saba ran amuck in comfort and demanded hardship, as Jews demanded garlic and onion in place of Mann and Salva. (Verse 19—Saba)

**509.** V. 21 Satan has no force to bar from truth, he simply allures and deceives. (Verse 21—Saba)

### 35. Al-Fatir (The Originator of Creation)

- 510.** Divine Remembrance and good deeds ascend up. When they will reach their limit, kufr will be dominated and Islam will attain to glory. (Verse 10—Al-Fatir)
- 511.** Muslims shall attain benefit from both: the sweet water (Islam) and saline water (infidelity). (Verse 12—Al-Fatir)
- 512.** The spirit of the deceased hears; in grave lies the skeleton, it hears not. (Verse 22—Al-Fatir)
- 513.** (a) “Our sinner is forgiven, the middle one is secure and the one who moves forward, advances ahead of all.” (Hadith) (b) Categories of Divine enjoinders. (Comments) (Verse 32—Al-Fatir)

### 36. Yasin (Ya-Sin)

- 514.** Prophet Mohammad (be peace upon him) is verily of the messengers. (Verse 3,4— Yasin)
- 515.** V. 18, 19 The prophets are not inauspicious; denying them brings misfortune. (Verse 18,19— Yasin)
- 516.** V. 36 God has created pairs in creatures. (See also Surah Naba). (Verse 36— Yasin)
- 517.** The sun goes on its fixed way. (Verse 38— Yasin)
- 518.** Moon has determined stations. Sun overtakes not the moon, nor does the night advance the day. (Verse 39,40— Yasin)
- 519.** “Why should we feed the one whom God has not!” An absurd logic of capital worshippers. (Verse 47— Yasin)
- 520.** Poetic works bear no relevance with Prophetic works. (Verse 69— Yasin)

### 37. As-Saffat (Those Ranges in Ranks)

- 521.** The Sovereign of whole creation is only ONE. (Verse 4— As-Saffat)

- 522.** The High Council is safeguarded; no haughty satan can reach there or listen to it. (Verse 7-10— As-Saffat)
- 523.** God tests the selected servants by difficult trials, keeps them steadfast and raises them in degrees. (Verse 106— As-Saffat)
- 524. (a)** There is a great excellence in reciting the last three verses of As-Saffat after Salat and at the end of a meeting. **(b)** On all Prophets descends ‘Salam’ from God which is a proof of their greatness, innocence, blessedness and helped. **Note:** One who says that the prophets committed mistakes and were even punished, is ignorant from Quran. Shah Sahib Says, “One on whom God sends Salam means he is free from seizure.” (Verse 180-182— As-Saffat)

### 38. Saad (Arabic Alphabet)

- 525.** Would man be able to conquer the Universe? (Verse 9,10— Saad)
- 526.** Capitalists want to devour even the meagre money of the poor. (Verse 23— Saad)
- 527.** Not even the creation of a particle in the Universe is in vain. (Verse 27— Saad)
- 528.** Believers and corruption mongers cannot be equal nor can the God-fearing and the dauntless be so. (Verse 28— Saad)
- 529.** The significance of saying Insha Allah. (Verse 34— Saad)
- 530.** The prayer of Solomon: “.....and confer upon me a kingdom such as may behove not any one after me.” (Verse 35— Saad)
- 531.** How Iblees (ابليس) got accursed. His challenge to God and God’s reply. (Verse 71-85— Saad)



### 39. Az-Zumar (The Groups):

- 532.** God has no son, He is Pure (Holy) of this need; He is One and Omnipotent. (Verse 4—Az-Zumar)
- 533.** The origin of creation—men and cattle. (Verse 6—Az-Zumar)
- 534.** The worshippers of God are the men of understanding. Senseless and negligent cannot equal them. (Verse 9—Az-Zumar)
- 535.** Who are the big losers! Those who lose themselves and their families on the day of resurrection. (Verse 15,16—Az-Zumar)
- 536.** (a) No word in the world is better than the words of this Book (the Quran). (b) The Quran—the some of it interprets the some of it. (Verse 23—Az-Zumar)
- 537.** This is the similitude of those who are the servants of One Lord and those who are the servants of many lords. (Verse 29—Az-Zumar)
- 538.** Who is the most unjust? (Verse 32—Az-Zumar)
- 539.** The Quran has been sent for the whole mankind. (Verse 41—Az-Zumar)
- 540.** V. 42 Allah draws the souls at the time of death and in sleep; a sign of resurrection. (Verse 42—Az-Zumar)
- 541.** (a) Classless society can never come into existence. (b) Provision (livelihood) is not connected with wisdom. (See also Zukruf, V. 32). (Verse 52—Az-Zumar)
- 542.** Do not despair of God's mercy and turn to God before it's too late. (Verse 53-57—Az-Zumar)

## 40. Al-Momin / Gafar (The Believer / The Forgiver)

- 543.** The children and the followers of the perfect souls shall be joined with them in the paradise if they are on their way, otherwise they are like others. (See also Tor, V. 21). (Verse 8—Al-Momin)
- 544.** “If Moses is a liar his lying shall fall on him, if he is truthful, misery shall befall you.” (Verse 28—Al-Momin)
- 545.** Even Pharaoh said to his people; “I tell you the right way.” (Verse 29—Al-Momin)
- 546.** Great hatred of God is for those who dispute in His words without authority. (See also V. 56; also Haj, V. 3 and V. 9) (Verse 35—Al-Momin)
- 547.** Good deeds of only the believers are acceptable. (Verse 40—Al-Momin)
- 548.** Pharaoh and his men are shown the fire of hell every morning and evening. (Verse 46—Al-Momin)
- 549.** God’s help is with His messengers and believers, here and hereafter. (Verse 51—Al-Momin)
- 550.** Evil worshipper wants to live above the righteous one but it is not possible. (Verse 56—Al-Momin)
- 551.** Creation of Heavens and Earth is greater than the creation of man. (See also Naziaat). (Verse 57—Al-Momin)
- 552.** Allah comes to the call of one who calls upon Him. (Verse 60—Al-Momin)
- 553.** The deniers of God’s words have only to wander after that. (Verse 63—Al-Momin)
- 554.** It is not in the power of any messenger to show miracles save by the order of God. (Verse 78—Al-Momin)

**555.**Disbelievers exult in their knowledge against prophetic signs and teachings. (Verse 83—Al-Momin)

## **41. Ha Mim Sajdah / Fussilat (In Detail / Distinguished)**

**556.**Quran is sent down for a people of understanding. (Verse 3—Ha Mim Sajdah)

**557.**The unbelievers do not respond to the Quran for their hearts are in a cover, in their ears is heaviness and between them and the Prophet is a curtain. (Verse 5—Ha Mim Sajdah)

**558.**God made the earth in two days, in two days placed blessings and aliments in it and in two days made the heavens. (Verse 9-12—Ha Mim Sajdah)

**559.**The accepted souls are given good tidings before death. (Verse 30-32—Ha Mim Sajdah)

**560.**What is Ilhad? Those who walk crookedly in the verses of God are given respite, but their final fate is fire. (Verse 40—Ha Mim Sajdah)

**561.**To the believers, Quran is a guidance and a panacea to spiritual diseases and to the disbelievers, it is blindness. (Verse 44—Ha Mim Sajdah)

**562.**The ‘Signs of God’ are bound to appear in the souls and in the universe, to prove the truth. (Verse 53—Ha Mim Sajdah)

## **42. Ash-Shura (The Consultation)**

**563.**Angels ask forgiveness for those on earth. (Verse 5—Ash-Shura)

**564.**Those who created differences in religion, created after knowledge and out of mutual dissent. Later, doubts erupted that did not let them rest. (Verse 14—Ash-Shura)

- 565.** Desirer of hereafter is given plenty of it, desirer of world is given some of it with no share in the hereafter. (Verse 20—Ash-Shura)
- 566.** (a) The foundation of Khilafat-e-Rashida was upon counsel. (b) Counsel is required in those matters which are not explicated in Quran and Sunnah. (c) Counsel should be taken from a sane and worshipping person. (Verse 38—Ash-Shura)
- 567.** And those, when they are assaulted, do take revenge. (Verse 39—Ash-Shura)
- 568.** V. 52 The prophets are attributed with the Eman as such, from ever. (Verse 52—Ash-Shura)

### **43. Az-Zukhruf (The Gold)**

- 569.** Social and economic classes are not without divine expediencies. (Verse 32—Az-Zukhruf)
- 570.** God created disbeliever, at least somewhere should he get comfort. (Verse 33-35—Az-Zukhruf)
- 571.** Upon one who shirks Zikrullah, a satan is appointed, who remains his comrade. (Verse 36—Az-Zukhruf)
- 572.** (a) Pharaoh caused his people to lose their wisdom. (b) Sinful people are easily misled. (Verse 54—Az-Zukhruf)
- 573.** The descension of the Holy Christ is a sign of Qeyamah. (Verse 62—Az-Zukhruf)
- 574.** Messaih taught the worship of only ONE God. (Verse 64—Az-Zukhruf)
- 575.** If God had a son, Prophet Mohammad (SM) would have been the first to serve him. (Verse 81—Az-Zukhruf)

### **44. Ad-Dukhan (The Smoke)**

- 576.** Though God knew the weaknesses of the Bani-Israeel, yet He gave them excellence. (Verse 32—Ad-Dukhan)

## 45. Al-Jathiyah (The Kneeling)

- 577.** In heavens and earth are many signs that help to get to believe. (Verse 3-5—Al-Jathiyah)
- 578.** The Quran is exactly the words of God. (Verse 6—Al-Jathiyah)
- 579.** For the disbeliever of Quran is a terrible chastisement. (Verse 11—Al-Jathiyah)
- 580.** Mighty creatures of God serve man. (Verse 12,13—Al-Jathiyah)
- 581.** The excellence and fall of Bani Israeel. (Verse 16,17—Al-Jathiyah)
- 582.** Mere knowledge and understanding cannot save from sins. (Verse 23—Al-Jathiyah)
- 583.** (a) The reality of TIME. (b) The atheists believe ‘time’ to be God, then why not believe in real God? (Verse 24,25—Al-Jathiyah)

## 46. Al-Ahqaf (The Valley)

- 584.** Moses had evidenced the truth of Quran thousands of years before its descension. (See also Section 1, Muzzammil). (Verse 10—Al-Ahqaf)
- 585.** God has ordered man to do good to his parents. (Verse 15—Al-Ahqaf)
- 586.** How did the Jinn bring Eman on Holy Prophet Mohammad. (See also Surah Jinn). (Verse 29-32—Al-Ahqaf)

## 47. Mohammad (The Prophet Mohammad)

- 587.** (a) Capturing the disbelievers should be done after extensive slaying, in war. (b) Basis of repatriating war captives. (c) Treatment with war captives, in case they are not to be returned. (Comments) (d) God can destroy infidles, but war

with them is a trial of both (believers and disbelievers). (Verse 4—Mohammad)

**588.** God helps those who help God. (Verse 7—Mohammad)

**589.** One who comes to the way of God, his understanding increases, and he becomes God-fearing. (Verse 17—Mohammad)

**590.** God divulges the rancour and inner selves of the hypocrites. (Verse 27—Mohammad)

**591.** A hypocrite is recognised by face and conduct of speech. (Verse 30—Mohammad)

**592.** Be not timid that you begin to call for peace. (Verse 35—Mohammad)

## **48. Al-Fath (The Victory)**

**593.** (a) Why was the Treaty of Hudaib called ‘the manifest victory’? (b) By the word in Verse No. 2, is meant mistakes and not disobedience. (Verse 1,2—Al-Fath)

**594.** Those who take ‘Ba’et’ at the hands of the Holy Prophet, take Ba’et at the hand of God. (Verse 10—Al-Fath)

**595.** ‘Thou shalt never see the-custom of God, change.’ (Verse 23—Al-Fath)

**596.** The presence of Muslims in Mecca saved polytheists from terrible chastisement. (Verse 25—Al-Fath)

**597.** Prophet Mohammad (S.M.) is sent on straight path and true religion. (Verse 28—Al-Fath)

**598.** (a) Mohammad and those with him are powerful over the unbelievers, soft hearted one to another. (b) The indication and recognition of ‘Sahaba’. (c) The mention of Sahaba is in Taurat and in Injeel. (d) Some scholars say that one who is jealous of ‘Sahaba’ is an infidel. (e) The order (of merit) of Khalifat-e-Rashida as alluded in Quran. (Verse 29—Al-Fath)

## 49. Al-Hujurat (The Dwellings)

- 599.**(a) Four things are of the mighty way-marks of God (i) The Holy Quran (ii) The Prophet (iii) Ka'ba (iv) Salat. (b) Slightest rudeness in the respect of the Holy Prophet is an infidelity. (c) The courtesy and reverence in the respect of the Holy Prophet after his death. (Verse 1-3—Al-Hujurat)
- 600.**Do not afflict a people on mere news by a sinner. (Verse 6—Al-Hujurat)
- 601.**(a) Difficulty would befall you, were the Prophet to act upon most of what you say. (b) Hatred of Kufr is an indication of Eman. (Verse 7—Al-Hujurat)
- 602.**If one group of Muslims goes on ascending against the other, fight all against the aggressor. (Verse 8—Al-Hujurat)
- 603.**Some sublime morals of Islamic Society. (Verse 11,12—Al-Hujurat)
- 604.**Dignity and respect with God is not by cast but by fear of God. (Verse 13—Al-Hujurat)
- 605.**(a) Difference between Eman and Islam. (b) Eman has not yet fully permeated into the heart of one who searches others' faults and tortures people. (Verse 14—Al-Hujurat)
- 606.**Your becoming 'Muslim' is not a favour upon the Holy Prophet, instead it is a favour of God upon you. (Verse 17—Al-Hujurat)

## 50. Qaf (Arabic Alphabet)

- 607.**Surah Qaff (50) | V. 16 God is nearer to man than his jugular vein. (Verse 16—Qaf)

## 51. Az-Zariyat (The wind that Scatters)

- 608.**Signs of God are on earth and in the soul of man. (Verse 21—Az-Zariyat)

**609.** The Verse proves that every human being can attain nearness to God. (Verse 50—Zariyat)

## **52. Al-Tur (The Name of Mountain)**

**610.** If the Holy Prophet has said the Quran himself, they should bring any discourse like it! (Verse 34—Al-Tur)

**611.** Has God daughters and you sons? (See also An-Najm V. 21) (Verse 39—Al-Tur)

**612.** Disbelievers always give wrong meanings to Divine Signs. (Verse 44—Al-Tur)

## **53. An-Najm (The Star)**

**613.** Holy Prophet spoke not a word by his desire but what revealed. (Verse 3,4—An-Najm)

**614.** What is Sidra-til-Muntaha? (Verse 16—An-Najm)

**615.** Disbelievers have attained limited understanding, so they desire the world. (Verse 29,30—An-Najm)

## **54. Al-Qamar (The Moon)**

**616.** Holy Quran is easy for advice but for profundities and mysteries, it is an unlimited ocean. (Verse 17—Al-Qamar)

## **55. Ar-Rahman (The Most Gracious)**

**617.** Man, and Jinn cannot transgress the boundaries of heavens and earth.

## **56. Al-Waqia (The Event)**

**618.** After the happening of Qeyamat, whole mankind will be divided into three divisions: (i) The people of the right (ii) The people of the left (iii) The Advancing ones (Verse 7-11—Al-Waqia)



**619.** V.13-14 The near ones are numerous among the formers and fewer among the lateres. (Verse 13,14—Al-Waqia)

## **57. Al-Hadeed (The Iron)**

**620.** Those who spent and fought before Meccan Victory are much higher in rank than those who spent and fought thereafter. (Verse 10—Al-Hadeed)

**621.** The hypocrites shall beg light of the believers at the Straight Bridge (Verse 13,14—Al-Hadeed)

**622.** The race of the world! (Verse 20—Al-Hadeed)

**623.** What should man race towards? (Verse 21—Al-Hadeed)

**624.** Grieve not at what you miss and exult not at what God gives you. (Verse 23—Al-Hadeed)

**625.** (a) Renunciation of the world is an innovation of the Christians. (b) Reality of Innovation (See also Al-Baqarah V. 208). (Verse 27—Al-Hadeed)

## **58. Al-Mujadilah (The Disputation)**

**626.** Allah is present in every meeting and counsel, wheresoever. (Verse 7—Al-Mejadilah)

**627.** Whispering in the meeting is an act of Satan. (Verse 8-10—Al-Mejadilah)

**628.** Friends of the wreathed people are neither with you nor with them. (Verse 14—Al-Mejadilah)

**629.** The party of Satan (Verse 14-19—Al-Mejadilah)

**630.** V. 22 (a) The party of God (b) Friendship with the opponents of God and His messenger is prohibited to believers. (Verse 22—Al-Mejadilah)

## 59. Al-Hashr (The Gathering)

- 631.** Jews are subjected to humiliating ejection from their habitats, despite their worldly means. (Verse 2,3—Al-Hashr)
- 632.** How to break the circulation of wealth in the circle of the rich? (Verse 7—Al-Hashr)
- 633.** (a) The meaning and expenditure of Fay (فَيْ) (b) Those who keep grudge with and speak ill of Sahaba have no share in Fay (فَيْ). (Verse 6-10—Al-Hashr)
- 634.** God testifies that hypocrite allies of the infidles shall never stand by them in war with the Muslims. (Verse 11,12—Al-Hashr)
- 635.** Disbelievers seem united against Muslims but their hearts are split apart. (Verse 14—Al-Hashr)
- 636.** Were Quran to descend on a mountain, it would have been subdued and split asunder by the fear of God. (Verse 21—Al-Hashr)

## 60. Al-Mumtahina (The Tested)

- 637.** Muslims are forbidden to cherish friendly terms with and give their secrets to the disbelievers. (See also V. 13 and Aal-e-Imran V. 118). (Verse 1—Al-Mumtahina)
- 638.** No expression of friendship and cordiality with infidles, will desist them from making excesses over Muslims. (Verse 2—Al-Mumtahina)
- 639.** Between Muslims and disbelievers is enmity eternal, till they get to believe in One God. (Verse 4—Al-Mumtahina)
- 640.** God forbids not kindness and justice with those disbelievers who fought you not in religion nor expelled you. (Verse 8—Al-Mumtahina)

- 641.** Friendship is prohibited with those who fought you on religion and expelled you from your habitations. (Verse 9—Al-Mumtahina)
- 642.** Eman of migrating (repatriating) women should be tested. (Verse 10—Al-Mumtahina)
- 643.** The proof of Ba’et of Mashaekh from Quran. **Note:—**The Ba’et mentioned in the above verses is not the Ba’et (oath) of Islam because Muslim women are being addressed, it is also not Ba’ete-Jihad because Jihad is not obligatory on women. By this Ba’et is meant only that Ba’et which is prevalent among the Mashaekh of the Ummat. Mashaekh take similar oath while taking Be’at, mentioned in the verse. (Verse 12—Al-Mumtahina)

## 61. As-Saff (The Row)

- 644.** Boasting what one practices not; an abhorrent act near God! (Verse 2,3—As-Saff)
- 645.** Jesus confirmed Taurah and gave the tidings of Prophet Mohammad after him. (Verse 6—As-Saff)
- 646.** Disbelievers desire to extinguish the light of God but God has to perfect it. (Verse 8—As-Saff)
- 647.** Security from chastisement, forgiveness, admittance to paradise, help from God and nigh victory—all depend upon Eman and fighting in the way of God. (Verse 10-13—As-Saff)

## 62. Al-Jumah (Friday)

- 648.** Functions of Prophethood are four:— (i) Recitation of verses (ii) Purification (iii) Teaching of the Book (iv) Teaching of Wisdom. (Verse 2—Al-Jumah)
- 649.** The Prophethood of Mohammad (SM) is till the day of Qeyamah. (Verse 3—Al-Jumah)

**650.** Jew scholars became like ass laden with books due to absence of purification (Verse 5—Al-Jumah)

**651.** The friends of God do keep the desire of death. (Verse 6,7—Jumah)

### **63. Al-Munafiqoon (The Hypocrites)**

**652.** Externally he seems impressive, but the heart of a hypocrite is palpitating with fear! (Verse 4—Al-Munafiqoon)

### **64. At-Taghabun (The Loss & Gain)**

**653.** “Some among your wives and children are enemies to you, so beware of them.” (Verse 14—At-Taghabun)

### **65. At-Talaq (The Divorce)**

**654.** The cause of relief from hardships and attainment of success in both worlds, is Taqwa (Fear of God). (Verse 3— At-Talaq)

### **66. At-Tahreem (The Prohibition)**

**655.** Save yourselves and your families from the fire of hell. (Verse 6—At-Tahreem)

### **67. Al-Mulk – (The Kingdom)**

**656.** “Had we heard or understood we would not have been of the inhabitants of fire.” (Verse 10—Al-Mulk)

### **68. Al-Qalam (The Pen)**

**657.** The disbelievers wish leniency in the Prophet’s stand that they may become lenient too. (Verse 9—Al-Qalam)

**658.** Those who eat the right of the poor, beggars and indigents, are surrounded by chastisement. (Verse 17-33—Al-Qalam)

## 69. Al-Haaqqah (The Inevitable)

**659.** Had Prophet forged lie against God, God would have been his first enemy. **Note:**—The verse applies to the real Prophets and not the false claimants thereto. (Verse 44-47—Al-Haaqqah)

## 70. Al- Ma'arij (The Elevated Passages)

**660.** The attributes of those believers who will go to paradise. (Verse 21-35—Al-Ma'arij)

## 71. Nuh (The Prophet Noah)

**661.** If the people of Noah and other Prophets are promised certain bounties on 'Istighfar' what will the Umat of Prophet Mohammad (SM) get? (Verse 10-13—Nuh)

## 72. Al-Jinn (The Jinn)

**662.** Is man's reach on moon boast-worthy, when inferior creation of Jinn surveys the heaven and sit in space stations? (Verse 8-9—Al-Jinn)

## 73. Al-Muzzammil (The One wrapped in Garment)

**663.** 'Muzzammil' means enwrapped in the cloth, interpreted by the Soofies to be a garment of recluse and devoutness. (Verse 1—Al-Muzzammil)

**664.** Night-waking makes the heavy load easy. (Verse 2-5—Al-Muzzammil)

**665.** Night-waking tramples the Nafs and the words come out upright. (Verse 6—Al-Muzzammil)

## 74. Al-Mudaththir (The Cloaked)

- 666.** Truth flashes in disbeliever too but he intentionally denies and misinterprets. (Verse 17-25—Al-Mudaththir)
- 667.** Disbelievers run from advice as ass runs from lion. (Verse 49-51—Al-Mudaththir)

## 75. Al-Qeyamah (The Resurrection)

- 668.** Research on the three states of soul (Nafs) of man. (Verse 2—Al-Qeyamah)
- 669.** God collected (stored) the Quran in Mohammad's (SM) breast and God Himself recited it by Mohammad's (SM) tongue. (Verse 17—Al-Qeyamah)
- 670.** Hadith is the commentary of the Quran explained under divine responsibility. (Verse 19—Al-Qeyamah)

## 76. Al-Dahr / Al-Insan (The Man)

- 671.** The qualities of Abrar (the virtuous). (Verse 7-10—Al-Dahr)
- 672.** The reward and hospitality of Abrar. (Verse 10-22—Al-Dahr)

## 78. An-Naba (The Great News)

- 673.** Heavens are solid. (See also Ambia V. 32, Al-Furqan V. 25). (Verse 19—An-Naba)

## 79. An-Nazea't (Those Who Pull Out)

- 674.** (a) First thing Moses said to Pharaoh was of Purification (b) Way unto God is shown by the knower of the way. (c) Reaching God and achieving His fear depend upon purification. (Verse 18,19—An-Nazea't)
- 675.** Hell is the resort of one who committed insolence and preferred the life of this world. (Verse 37-39—An-Nazea't)

**676.**Paradise is the resort of one who feared standing before Lord and restrained his soul from desire. (Verse 40,41—An-Nazea't)

## **80. 'Abasa (The Frowned)**

**677.**'Attention' and 'company' of the Holy Prophet are the agents of purification. (Verse 3—'Abasa)

**678.**Instructing profits, not purifies. (Verse 4—'Abasa)

## **81. At-Takwir (The Overthrowing)**

**679.**The rank of Hazrat Jibraeel near God. (Verse 19-21—At-Takwir)

## **83. Al-Mutaffifeen / At-Tatfif (Those Who Deal in Fraud)**

**680.**The 'Abrar' and the 'Muqarrabeen'. (Verse 22-28—Al-Mutaffifeen)

## **84. Al-Inshiqaq (The Splitting Asunder)**

**681.**Both, those who please or displease their Lord, have to endure pains in reaching Him! Why not please? (Verse 6—Al-Inshiqaq)

**682.**'Easy reckoning' means not being taken to task on every work. (Verse 8—Al-Inshiqaq)

## **86. At-Tariq (The Night-Comer)**

**683.**Angels keep with man, protect him from disasters or write his actions. (Verse 4—At-Tariq)

**684.**The heaven too keeps turning round. (Verse 11—At-Tariq)

## **87. Al-A'ala (The Most High)**

**685.** Purification has a profound relationship with Zikrullah and Salat. (Verse 14,15—Al-A'ala)

## **90. Al-Balad (The City)**

**686.** Every man has been shown (given the sense of) two passes - virtue and vice. (Verse 10—Al-Balad)

## **91. Ash-Shams (The Sun)**

**687.** Every soul has been inspired with the understanding of licentiousness and warding off. (Verse 8—Ash-Shams)

**688.** Prospered he who purified his soul and failed he who threw it into dust. (Verse 9,10—Ash-Shams)

## **92. Al-Lail (The Night)**

**689.** Who is eased into easing and who is eased into hardship? (Verse 5-10—Al-Lail)

**690.** The way has been explained to every one under God's responsibility. (Verse 12—Al-Lail)

**691.** Giving, in the way of God, purifies the heart. (Verse 18—Al-Lail)

## **98. Al-Bayyenah (The Clear Evidence)**

**692.** The disbelieving People of the Book and the Associators shall go to hell.

## **103. Al-'Asr (The Time)**

**693.** Verily man is in loss, except those who believe and do good works, and enjoin one another to truth and patience.



## **104. Al-Humazah (The Slanderer)**

**694.** The final fate of taunter, carper and amasser of wealth.

## **105. Al-Feel (The Elephant)**

**695.** The event of ‘Ashab-e-Feel’ is an indication of the supernatural manner in which the Holy Prophet, Ka’aba and its true servants shall be protected.

## **109. Al-Kafirun (The Disbelievers)**

**696.** There is an absolute abhorrence and detestation against the ways of associators.

## **110. An-Nasr (The Help)**

**697.** Surah marks the successful completion of the Prophetic assignment of the Holy Prophet.

## **112. Al-Ikhlās (The Sincerity)**

**698.** The Surah negates the beliefs of associators, of Majoos, of Hindus, of Christians, etc.

## **113. Al-Falaq (The Day Break)**

**699.** The Surah is a shelter from all sorts of evil and darkness.

## **114. An-Naas (Mankind)**

**700.** The Surah is a shelter from all sorts of evil thoughts, diabolical misleading, satanic insinuations and vicious temptations.

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